

MORSELS OF CRITICISM.

IN THREE VOLUMES.

BY

EDWARD KING, *Esq. F.R.S. and A.S.*

VOL. I.

MODELS OF CIVILIZATION

IN THREE VOLUMES

LONDON: J. B. LIPPINCOTT & CO. 1854

VOLUME I

Gal 10 Bc

MORSELS OF CRITICISM:

TENDING

TO ILLUSTRATE SOME FEW PASSAGES

IN

The Holy Scriptures,

UPON PHILOSOPHICAL PRINCIPLES AND AN
ENLARGED VIEW OF THINGS.

Edward

THE SECOND EDITION.

King

K

To which is now added, by the Author,

A SECOND AND SUPPLEMENTAL PART,

Designed to shew, still more fully, the perfect Consistency of
Philosophical Discoveries, and of Historical Facts, with

THE REVEALED WORD OF GOD.

Ἐργάζου τὸ βιβλίον ἕως καὶ αὐτὴ συντελεσθῇ, ἵνα διδασκόμενοι πολλοὶ, καὶ
ἐλεησόμενοι ᾖ γνῶσις.

Seal the Book, even till the time of the completion; till many shall instruct, and
knowledge shall abound. DANIEL, ch. xii. ver. 4.

LONDON:

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AND SOLD BY J. WHITE, HORACE'S HEAD, FLEET-STREET.

M.DCCC.

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MONSIEUR OF CRITICISM:

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TO ILLUSTRATE SOME OF THE

THE POLY

TOX PHILOSOPHICAL PRINCIPLES AND AN
ENLARGED VIEW OF THINGS.

THE SECOND EDITION



A SECOND

THE REVEALED WORD OF GOD

LONDON

PRINTED BY J. BARNES, ST. MARTIN'S LANE

ADVERTISEMENT.

THE serious turn of mind, which the distressing state of things so prevalent upon the face of the earth, in these our days, has given rise to, in many persons, has of late years occasioned a more than ordinary attention to the Holy Scriptures:—a consoling indication of the springing forth, at least of some good out of evil.

And amidst the attentions paid to whatever might elucidate the contents of **THE SACRED VOLUME**;—the honest and humble efforts contained in the First Edition of **THIS PUBLICATION**, which has now been long out of print, have been deemed worthy of being enquired after:—and a Second Edition has been demanded.

A Second Edition, therefore, is now presented to the Public;—and to it are added some further Conclusions;—which have made even a more forcible impression upon my own mind, than those I ventured to adopt in the original Work:—and which appear to me to be capable of being somewhat useful to others;—as tending to remove, many of the objections of unreasonable men;—and some of those other obstacles, that have so often been allowed, on the first dawn of enquiry, to have too much weight, in the minds of those who are seriously turning their thoughts to search the Scriptures.

But, in order to do justice to the Purchasers of the former edition, all these additional Conclusions, are now comprized in fourteen distinct Dissertations;—and are printed in a Volume by themselves, in Quarto; as well as in Octavo;—that the whole of them may be pur-

chased

chased separately, without purchasing this new Octavo edition of the whole Work; and that the former Publication may be thereby rendered in itself, as complete as this.

For the same purpose, also, a General Index is now added; which has references, in two columns, equally to the pages of the former Quarto edition, and to the pages of this Octavo edition.

And as the Morfels of Criticism have been referred to, by some other writers; and also, in some other publications, which I have myself ventured into the world; the original pages of the Quarto edition, are marked in the margin of the Octavo edition;—for the express purpose only, of saving trouble, to any persons who may think those references at any time deserving any attention: and that both editions may be equally

satisfactory to the possessors.—It is to be hoped, therefore, that this endeavour merely to do justice, will never be imputed to arrogance.

Further; in order to complete the purpose of making every thing clear, and perspicuous;—it may now be proper to add here,—that the first edition of this Book was published on the 18th of January 1788;—and had been sent to the press, so early as November 4th 1786.—And that this present edition is scrupulously printed, from the Quarto edition, very nearly word for word; only correcting some very few palpable errors, that there had been of the press; and one passage, Vol. I. p. 422, (which was 283, in the former edition,) where the meaning was not quite so clearly expressed, as I could have wished.

The whole of the contents of these
Volumes,

Volumes, are the result of the most serious, and deep meditations of the mind, of a very sincere, disinterested *Layman*;—who could have no worldly motives whatever for the pursuit.

As such, therefore;—to the lively, and volatile, who may be ready to treat the whole with levity, and scoffing, I will venture to say;—that there is nothing in these subjects here treated of, that could at all interest me,—but what does in reality as much, or even more deeply concern them;—however they may at present despise the whole.

And to the Sincere Ministers of The Word of God, I will venture to say;—that the Words of our BLESSED LORD, THEIR GREAT MASTER, ought ever to be had in their remembrance:

He that is not against us, is on our part,

And

And that, the more the discoveries of those who search out the wondrous works of Creation, and the secret operations of those that are called the powers of nature ;—and the more the continual records of History,—are brought, unitedly to elucidate, and explain the difficult passages in Sacred Writ;—the more is the cause of *that* Truth promoted, of which *They* are the professed Guardians, and, in Apostolical language, the Immediate *Ambassadors*.

Let them therefore accept, in good part, the labours, and honest endeavours, of a plain honest man.

EDWARD KING.

Mansfield-street,

April 16,

18co.

PREFACE.

P R E F A C E.

IF any one should chance to be desirous of becoming acquainted with the contents of this Volume, who yet is not much conversant with the Greek Language; it may be very satisfactory to him, to be previously informed, that the whole Book is written in such a Manner, that the Observations, contained therein, may be fully comprehended, without the Reader's having any recourse to the Greek Text at all;—only, in that case, giving credit to the Translations here offered.

For the Greek Text is every where added with such minute exactness, chiefly for the sake of shewing that those Translations are fair and just; although many of them are very different from the Version in common use;—and that they are such, as fully convey the true meaning of the Original.

It is added also, that, if by accident there should be any real mistakes in any part, such mistakes may instantly be rectified by the
Learned;

Learned ; and may not be suffered to become the causes of any lasting error.

The citations from the Septuagint, are taken from the copy of the Alexandrian Manuscript, published by Dr. *Grabe*, with his Supplementary Additions ; and have all been compared with the copy of the Vatican Manuscript, printed by *Field*, at Cambridge, in 1665 : and the *difference* between them is mentioned wherever it is of any consequence.

And the citations from the Greek Testament, are taken from the edition published by Mr. *Bowyer* ; who availed himself of all the Erudition of *Wetstein* and *Bengelius*, joined to his own great learning and experience.

The several passages have also been compared with the Text, as published by Dr. *Mill* ; and, moreover, with the exact copy of the Alexandrian Manuscript, published with so much care and labour by the learned Dr. *Woide*, Librarian to the British Museum.

And it ought to be still further mentioned ; that in the Translations of the several Passages referred to in this Work, I have generally, and almost uniformly, endeavoured to give to the Greek Words, as far as was possible, the precise meaning indicated *even by the Accents*.

Eut

But as it may be observed, by those most accurately acquainted with the language, that in some very few instances I have departed from this Rule, I venture here to premise, that I think myself most fully authorized to make these exceptions to the Rule ; because, it being a fact that the Alexandrian Manuscript, and the most ancient Copies really have no *Accents* at all, the Accents can only have been introduced by those Editors, or Transcribers, or Printers of the Text, who have given us *subsequent* Copies and Editions.

They undoubtedly added them with the utmost judgement and skill in their power ; but yet the meaning conveyed by the *Accents* cannot possibly have any greater authority than a mere Translation : and indeed is no more fit to *command* an implicit compliance with its intendment, than any the most modern English Version. Wherever, therefore, the *Context*, or the uniform information from other parts of Scripture, requires that we should venture to doubt of the Authority of such Accents, I cannot scruple to give such sense as the plain simple Word, without the direction of any accent, will admit of ; being assured

fured, that such direction was nothing more
 than the apprehension of some editor of a
 copy. The citations in this work, from the Scrip-
 tures of the Old Testament, may be observed
 to be made every where from the Septuagint;
 —and they are the rather made from that ex-
 cellent *Version*, both because it gives, in many
 places, a different, and oftentimes a much
 more sublime turn to many expressions, than
 that which we meet with in our translation
 from the Hebrew; and indeed almost always
 a clearer; and also because this version is un-
 questionably of the greatest authority, (as has
 been fully shewn by Dr. Owen, in his learned
 Enquiry:) and it has even received the highest
 sanction, from that well-known circumstance,
 that our Blessed Lord Himself, and his
 Apostles, almost continually made use of it,
 in their references to the words of Moses, and
 the Prophets; or at least cited the Scriptures
 of the Old Testament, in such a manner, that
 they must be supposed to have referred to *that*
 Copy, rather than to any other that we are
 acquainted with. I am fully aware, however, that the cau-
 tion

tion so judiciously given by Dr. *Owen*, deserves the utmost attention; and that, after all the weight that can be allowed to the translation of the LXX, we nevertheless should not venture to deduce conclusions of high import from the reading of any *one* single Verse, in any *one* particular copy of the Septuagint.—And therefore, although I verily believe the two copies conjointly, which I have referred to, to be of sufficient authority to support the interpretation of any particular Text;—(and especially in those passages where the expressions in both are *uniformly the same*;)—yet I have not presumed to draw any inferences of importance from any *one single* passage in Scripture whatever;—but have deduced the Conclusions in these Sheets, merely from the coinciding and concurrent Testimony of a Variety of most unquestionably authentic Expressions and Declarations in the Word of God, as we read it in the Version of the LXX; confirmed by the concurrent still Voice and Language of all Nature, and by such Phenomena as we have been made acquainted with, in Consequence of most accurate philosophical Experiments, and Enquiries.

Nothing is more truly astonishing, in the world;

world; than the *manner* in which science gradually advances; in its continual progress.— When once men begin to put together, fairly, a Multitude of those *Data* (as the mathematicians call them) that are afforded us in the whole Scene of Creation around; and proceed to deduce, with caution, the Conclusions that both may be, and ought to be drawn from them; it is surprising to discover how much more Information was really obvious to us for Ages, and has indeed been fully communicated to us, than the world in general was either aware of, or ready to believe. And surely *that* Information is worth hearkening unto, as we have Opportunity and Ability. Especially when it is found to promote the Glory of God; as all real enlargement of knowledge must ever do; and to unite true Philosophy and Religion by the closest Bands; instead of suffering the former to be considered as adverse to the latter, or to be made use of, any longer, as a foundation for Scepticism and Infidelity.

It is unquestionably true; and ought to be acknowledged with the deepest sense of the imperfection of all human acquirements; that, at best, our apprehensions and conclusions concerning things in the worlds above, or relating

lating to Futurity, must be very inadequate; and only Approximations to Truth; especially when compared with that Degree of Knowledge which we have Reason to believe shall be attained hereafter. They are even similar to the Thoughts and Conceptions of Childhood, with regard to the State of Things on Earth. —But to make even an Approximation, in this World, towards the full Light that shall hereafter be perceived, is surely an Acquisition of Importance to Human Nature;—and no Glimpses, or Dawnings of Information, that may at all contribute to that End, should be scorned, or neglected, however any certain Degrees of Error may still accompany them.

I cannot conclude without acknowledging, that we can never be sufficiently thankful to Almighty God for the Benefit we receive by means of those great and good Men, from whose Fortitude, and Labours, we derive the opportunity of reading the Holy Scriptures, without any Restraint, and in our own vernacular Language. — And it is truly wonderful, that, on their very first Effort, they should have succeeded so far, as to have given us a Translation abounding with the utmost Sublimity, and Dignity of Expression; and containing, compara-

tively, so few Mistakes. Some Inaccuracies and Errors, however, there unquestionably are, and could not but be, in a Version composed on the very Dawn of reviving Science;—and especially in such Parts, as related at all to Philosophical, and Abstruse Subjects.

These Errors it is Time to endeavour to rectify, (at least by means of a fair and plain Comment.—) And the good Success of the Original Translators, whose Work deserves ever to be had in Honour, should be an Encouragement, leading us to imitate their Diligent Labours, by adding occasionally such Observations, and Means of Illustration, as the Discoveries of latter Ages do by Degrees enable us to have the Advantage of.

This present Undertaking is in some measure an Effort of that kind;—as well as an Endeavour to bring true Experimental Philosophy, and faithful Records of History, to the Aid of the Cause of Religion.

If, in a Work of this Nature, other Errors, and Inadvertencies are still discovered, as not only may be, but almost unavoidably must be the case, considering how defective our best Knowledge is,—it is to be hoped they may be pardoned;—and that a due Allowance will

ever be made for the Imperfection that always cleaves to Human Nature.

But if, by any means, an additional Knowledge of Truth is brought to Light;—let us give the Thanks solely to THAT FATHER OF SPIRITS, and Original Source of Wisdom, Who bringeth forth Good out of Evil, and Light out of Darkness,—and causeth even the weakest, and most unworthy, to become Instruments of Good.

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INTRODUCTION.

THE Divine Writings of the Holy Prophets and Apostles, upon a presumption that they are what they assume to be, *the Word of God*, cannot but contain the most sublime knowledge, in all respects, that ever was communicated, or can be imparted to the world; and therefore, although they be composed with such simplicity and plainness, that the great truths needful for salvation may be easily discerned, and that every human being, in whose spirit is the least spark of intelligence, may, on the most cursory perusal, derive some useful instruction, and *some* light, leading the understanding to apprehensions of a better state of life, and of higher perfections than appear amidst the present scene of things; yet they must also contain still more important discoveries than could be apprehended at all in the earlier ages of the world; or than

can at any time be investigated by persons who are not very deeply conversant in the study of these writings, or who have not had the opportunity of availing themselves of the improvements of science, and of the discoveries gradually made by means of sound experimental philosophy.

- This conclusion even common sense alone dictates to us: and we are led moreover to form it, by the very sanction of our Lord himself; who so frequently repeats those remarkable words, *he that hath an ear to hear, let him hear*; and who so often declares, that it was his will and pleasure, to speak generally in parables, which might be understood by some, that is, by such as would exercise proper attention; but not by others, who would be heedless, and devoid of a spirit of enquiry.

We have the most substantial inducements, therefore, to lead us to search the Scriptures diligently*: both from motives of curiosity, (as far as may be consistent with a due reverential awe,) as well as from the hope of promoting our own eternal welfare.

* John, ch. v. ver. 39. Acts, ch. xvii. ver. 11.

And

And whilst we do so search, we ought still further to recollect, that our Lord has more-over intimated most fully to us, that in proportion as more light and knowledge is acquired, by means of the due consideration of, and meditation upon his Holy Word, *that light* ought to be communicated to the world at large: inasmuch as he instructed and commanded his disciples, that *what they heard in the ear, they should proclaim upon the house-tops**; i. e. in the midst of free conversation with others. For it is well known, that such conversations, in the eastern countries, were most frequently held on the flat terrassed roofs of the houses, where the inhabitants of the east do often assemble, even to this very day, and spend many hours, to enjoy the freshness of the air, and to have an opportunity of discoursing freely with each other†.

If this is a fair and just representation of the contents of Sacred Writ, and of the manners and customs alluded to therein; and of the use to be made of the Holy Scriptures; then it cannot be expected, in the nature of

* Matthew, ch. x. ver. 27.

† A full account of this custom is given in Shaw's Travels, p. 211.

- things, that any *one* translation, attempted on the first dawning of the light of God's word;
3. in any country, should be a *perfect* one; or be capable of conveying *all* the intelligence that might be conveyed: neither can it be expected, that any *one* Commentary, should be at once compleat, or free from errors.

Nor can it be the work of *one* man, nor even of any *one* age, no, nor even of many ages, to comprehend and explain, fully and properly, *all* that may be comprehended and explained, in consequence of the marvellous light afforded by this Divine Book; or to illustrate, and place in their due points of view, the many truths, that are finally *intended* to be communicated to the world, by degrees, as men are able to receive them.

On the contrary; what St. Paul said, with regard to the first converts, and *their* instruction; *that there is milk fit for babes, and meat for strong men**; may be applied to the different ages of the world.

And the improvements of science, which God hath *now* afforded to us, ought to be made use of, every day more effectually, to assist us in commenting, in a more enlarged manner,

* Hebrews, ch. v. ver. 12, 13.

and with better apprehensions, on that Divine Light (which hath from the beginning *so long shined in darkness, whilst the darkness comprehended it not* *), in order that, at last, the thick clouds, arising from ignorance, and want of due apprehension, may be more and more removed; and that we may perceive more of those Divine Truths, those *Mysteries* † as they are sometimes called, which have lain hidden for ages.

Moved by such considerations, the Author of these sheets has been induced to think, that every one, who by means of leisure for contemplation, and of application to study; and by a diligent reading of the Word of God, has been permitted to acquire any portion of 4. divine instruction, and to obtain any additional light and information, tending to the elucidation of any *few* passages of Scripture, and to the enlargement of the apprehension of the human soul, ought to communicate his knowledge fairly to the public; be the portion of it *ever so small*: if he be but first of all fully convinced, that his conclusions are *just*; and such

* John, ch. i. ver. 5.

† Colossians, ch. i. ver. 26. 1 Corinthians, ch. ii. ver. 7.

as he did not *bunt after* ; but what the force of truth compelled him to form. And that he is neither gratifying a contemptible principle of vanity ; nor imposing presumptuously, or idly, upon himself, or others.

If men of science, for a long succession of ages, would make *this* a rule : and be contented to communicate the result of their studies and contemplations, in this plain, short, and unembarrassed manner ; there would probably be collected, in the end, materials, both for *such* a translation of the Holy Scriptures, and for *such* a Commentary upon them, as would cause the most important and real knowledge of Truth to dart into the soul, (if we may be allowed to use a similitude derived from these sacred writings) like the lightning shining from the East even unto the West.

And as to any parts, of such communications, as might chance to be founded in mistake ; *they* would, of course, be left to shift for themselves ; and we might very well rest satisfied with applying to them, in some degree, the words spoken by Gamaliel *.

If the Doctrine be of men, and erroneous,

* Acts, ch. v. ver. 38.

it will come to nought ; and can do no lasting harm—but will meet with deserved neglect and contempt.

Under such apprehensions, the following short fragments of Criticism are submitted to the eye of the public ; and recommended to the consideration of the Serious, the Curious, and the Inquisitive.

1871
The first of the year
was a very dry one
and the crops were
very poor. The
winter was also very
dry and the crops
were very poor.

1872

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(9*)

SECTION I.

CONCERNING

THE WORD HEAVEN;

AS USED IN

THE LORD'S PRAYER:

AND CONCERNING

The uniform Application of that Word, in

THE HOLY SCRIPTURES,

To the Stars themselves, as Habitations, and Mansions
of Glory.

VOL. I.

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SECTION I.

THE first observation that shall be thus 5.
ventured into the world, is concerning the
translation of that most divine of all compo-
sitions, *The Lord's Prayer* : which, it is ap-
prehended, has hitherto been mistranslated, in
a most material part.

The original words in St. Matthew's Go-
spel stand thus.

Matthew, ch. vi. ver. 9 to 14.

Ver. 9. Οὕτως ἔν προσεύχεσθε ὑμεῖς.
Πάτερ ἡμῶν ὁ ἐν τοῖς ἑρανοῖς, ἁγιασθήτω
τὸ ὄνομά σου·

ver. 10. Ἐλθέτω ἡ βασιλεία σου· γε-
νηθήτω τὸ θέλημά σου, ὡς ἐν ἑρανῶ, καὶ ἐπὶ
τῆς γῆς.

ver. 11. Τὸν ἄρτον ἡμῶν τὸν ἐπίσσιον,
δοῦς ἡμῖν σήμερον·

ver. 12. Καὶ ἄφες ἡμῖν, τὰ ὀφειλη-
μαῖα

μαλᾶ ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.

ver. 13. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τῆς πονηρᾶς· ὅτι σὺ ἐσὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τὰς αἰῶνας. Ἀμήν.

6. And our present translation is :

Ver. 9. *After this manner therefore pray ye. —Our Father which art in Heaven, hallowed be thy name.*

ver. 10. *Thy kingdom come, thy will be done in earth, as it is in heaven.*

ver. 11. *Give us this day our daily bread.*

ver. 12. *And forgive us our debts, as we forgive our debtors.*

ver. 13. *And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.*

But what schoolmaster would not find fault with his pupil, if, on any other occasion, he should so venture to translate the *plural* number by the *singular*,—especially when there seems manifestly to be designed a most remarkable

markable difference, between the words in the first part; *Our Father who art in the heavens*, and those in the following part, *Thy will be done on earth, as it is in heaven*.

In truth, a *most sublime Doctrine* seems to be intended to be conveyed to us, by this distinction.—And the rather, because, in St. Luke's Gospel, although other parts of the Prayer are worded somewhat differently, yet the distinction *in this one respect*, and in these two different clauses, is minutely preserved *.

What is therefore apprehended to be the true and right translation, is here now offered:—and the reasons for supporting it, and some elucidation of the Doctrine, that this nice, and manifestly designed distinction, inculcates, is here subjoined.

The literal translation may be in this manner. 7.

Our Father, who art IN THE HEAVENS, hallowed be Thy name. Thy kingdom come.—Thy will be done, upon the earth, as it is IN HEAVEN. Give us this day whatever is fit and sufficient for our support.—And forgive us our neglects of duty, as we forgive others their

* See Luke, ch. xi. ver. 2.

neglects of duty towards us.—And lead us not into a state of trial, to prove us: but deliver us from the evil One.—For thine is the kingdom, and the power, and the glory, throughout the aions. Amen.

Those who are thoroughly acquainted with the Greek language, will perceive, that by means of the little variations, here ventured to be adopted, the words,—ἐπιείσιον ἄγνον—ὀφειλήματα—πειρασμόν—τὸ πονηρὸν—and αἰῶνας—have rather a more exactly proper and precise signification given to them, than in the form which we generally use. But this part of the translation, not being that which is intended to be the immediate object of attention, on the present occasion, nothing further will be said on that subject.

The part now designed to be more particularly commented upon, is the translation of the words in the beginning, ἐν τοῖς ὕψουσιν, *in the heavens.*

Uninstructed minds have no other idea of heaven, but of its being some *one place*.—They know not what; they know not where;—a place, concerning which all their conceptions are merely negative; a place which they

they think of in no other light, than as containing nothing their faculties have as yet been made acquainted with, rather than as positively containing any things, that may be objects of any of our senses. As if Almighty God acted by us, like the teachers of youth in this world: who too often have, in one period, and in the outset of life, taught them what they must unlearn in the next.

And it must be confessed, that the incautious expressions of some Divines, have too much confirmed this error; whilst (because it is necessary for us to be turned and weaned from mere earthly passions, and appetites,) they have written, and preached, as if it was also necessary to be weaned from every *external* and real idea with which we are made acquainted in this world. Hence many have been led to consider heaven, as an annihilation almost of all visible and sensible objects.— In short, as being a place, (to use the words of a very celebrated writer) which, no wise man would ever wish to come into.

But our blessed Lord does not speak to us in a manner, that can by any means support such prejudices.

He tells us, on the contrary, in another part

of Holy Writ, in my Father's house are many mansions*.—And that he was going to prepare a place for us; which place, therefore, we must conclude, was amongst those mansions.

And here he teaches us to pray, to *Our Father who is in THE HEAVENS*: manifestly signifying thereby, that there are indeed many, very many mansions, which deserve to be called by that glorious name; although there be also, to us, one, amongst the rest, which deserves to be peculiarly considered as being *our heaven*.

This language we find also uniformly maintained throughout the Gospel.

For the very first words of the preaching of it are,

Matthew, ch. iii. ver. 2.

Καὶ λέγων· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν ὀρανῶν.

9. Matthew, ch. iv. ver. 17.

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν, καὶ λέγειν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν ὀρανῶν.

* John, ch. xiv. ver. 2.

Matthew,

Matthew, ch. x. ver. 7.

Πορεύομενοι δὲ κηρύσσετε, λέγοντες, "Ὅτι
ἤγγικεν ἡ βασιλεία τῶν ὑρανῶν.

All which verses should be translated in the plural number, as relating to *the heavens*; and seem to be indeed to this purport.

Repent ye (or attain to new sentiments, and dispositions of mind), *for the kingdom of the heavens approacheth*, or is at hand; i. e. a kingdom of righteousness, truth, and happiness; such as takes place, and is established in *the heavens*. And such as shall finally, when perfected, make the state and condition of men, similar to that of the blessed spirits, the holy angels, who inhabit *the heavens*. A state and condition here described, therefore, with great propriety, by *these words alone*; and thereby distinguished from the state of disorder, and error, that has so long prevailed on earth.

In like manner in other passages also we find the kingdom of heaven mentioned in the plural number.

Matthew, ch. v. ver. 3.

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι
αὐτῶν ἐστὶν ἡ βασιλεία τῶν ὑρανῶν.

Ver. 3.

Ver. 3. *Blessed are the poor in spirit, for theirs is the kingdom OF THE HEAVENS.*

So again,

10. Matthew, ch. v. ver. 20.

Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν Γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν ἑρρανῶν.

Ver. 20. *For I say unto you, that unless your righteousness shall abound more than that of the Scribes and Pharisees, ye shall not enter into the kingdom OF THE HEAVENS.*

And Matthew, ch. xiii. ver. 24.

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, Ὅμοιωθή ἡ βασιλεία τῶν ἑρρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

Ver. 24. *The kingdom of THE HEAVENS is likened unto a man sowing good seed in his field, &c.*

So again, verse 31, the same mode of expression is made use of; and in verse 44, and in verse 47.

Also

Also Matthew, ch. xvi. ver. 19.

Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας
τῶν ὁρανῶν.

Ver. 19. *And I will give unto thee the
keys of the kingdom of THE HEAVENS.*

And Matthew, ch. xviii. ver. 3.

Καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, εἴαν μὴ
εἰσαφῆτε, καὶ γένησθε ὡς τὰ παῖδια, οὐ μὴ
εἰσελθῆτε εἰς τὴν βασιλείαν τῶν ὁρανῶν.

Ver. 3. *And he said; Verily I say unto 11.
you, except ye be converted, and become as chil-
dren, ye shall not enter into the kingdom of THE
HEAVENS.*

So in ver. 23, the same expression is used.

Matthew, ch. xix. ver. 14.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἀφετε τὰ παῖδια,
καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με· τῶν γὰρ
τοιούτων ἐστὶν ἡ βασιλεία τῶν ὁρανῶν.

Ver. 14. *But Jesus said, Suffer little chil-
dren, and forbid them not to come unto me; for
of such is the kingdom of THE HEAVENS.*

VOL. I.

C

And

Also

And here again the same mode of expression is repeated ver. 23 and 24.

Again, Matthew, ch. xx. ver. 1.

Ὁμοία γὰρ ἐστὶν ἡ βασιλεία τῶν ὀρανῶν
ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα
πρῶτῃ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπε-
λῶνα αὐτοῦ.

Ver. 1. *For the kingdom of THE HEA-
VENS, is like unto a man, the master of an house-
hold, who went out in the morning, to hire la-
bourers into his vineyard.*

And Matthew, ch. xxlii. ver. 13*.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι,
ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν
ὀρανῶν ἐμπροσθεν τῶν ἀνθρώπων. ὑμεῖς γὰρ
ἐκ εἰσέρχεσθε, ἡδὲ τὰς εἰσερχομένους ἀφίετε
εἰσελθεῖν.

12. Ver. 14. *Woe unto you Scribes and Phari-
sees, hypocrites; because ye shut up THE KING-
DOM OF THE HEAVENS, before men, for ye*

* This is the 14th verse in Mill's edition.

enter not in yourselves, neither do ye suffer those that are entering to go in.

And Matthew, ch. xxv. ver. 1.

Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν ἑρα-
νῶν δέκα παρθένοις, αἵτινες λαβῆσαι τὰς
λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ
νυμφίου.

Ver. 1. *Then shall THE KINGDOM OF
THE HEAVENS be likened unto ten virgins,
who taking their lamps went out to meet the
bridegroom.*

It should seem therefore, that *the kingdom
of the heavens* (which is by the other Evan-
gelists generally called *the kingdom of God*, as
well as by St. Matthew himself in some
places) means simply and plainly, a kingdom
of *such* order, and rule, and regulations, and
bliss, and glory, as is established, and prevails
in the heavens.

We may conclude then, both from hence,
as well as from the words in the beginning of
the Divine Prayer of our Lord, that there are
indeed *many heavens*; in all of which dwell-
eth the Omnipotent and Omnipresent God,

the Father Almighty ; wherein He manifesteth His glory ; and wherein *dwelleth righteousness*.

—And that there is also, amongst them, *our* peculiar heaven : *our land of righteousness* : wherein already is both glory, and righteousness ; although neither the one nor the other dwelleth as yet upon earth ; nor probably on any other such like planetary mansion.

- And amongst these observations concerning the use of the word *heavens*, by St. Matthew,
13. which word is also used in many other parts of Scripture, in the *plural number* ; whilst in the Lord's Prayer, so careful a distinction is made between that word when thus used in the *plural number*, and the same word *heaven* when used in the singular ; amongst these observations, we ought not to omit calling to mind another remarkable passage in St. Matthew's Gospel, in which we find the word used in the *singular number* :—it is ch. v. ver. 34, where our Lord forbids rash swearing.

And this passage ought the rather to be taken notice of, on the present occasion ; because although the expression is such, that the words would probably be understood, (by many of those who heard them,) as referring, only in general, to the whole collective body

of

of the mansions of glory *above*; wherever they are, or whatever they are, (in which sense they would have a proper meaning enough); —Or else, as referring more particularly to some one glorious mansion, amongst the rest, where the Divine Presence is manifested in a more especial manner; yet at the same time the words are so cautiously used, and guarded, that on the strictest examination, they will appear perfectly consistent with all that can be more accurately concluded even from the most philosophical discoveries.

For the expression is not *the heavens*, in the plural number, as elsewhere; because then the word *a throne* would not have been capable of being applied with so much propriety, although Almighty God is every where present in them all. —But it is *the heaven*, in the *singular number*; which, therefore, may most justly be understood to mean, first, and more immediately, *our peculiar heaven*, the mansion prepared by our Lord *for us*; as distinguished from other *similar mansions*; each one of which may be concluded to be a mansion of bliss; a seat of glory; and *a throne*; or *one* of the innumerable Thrones of God. Or in the next place, and in a super-

14. eminent manner, it may be supposed to refer to some *one* most glorious mansion above all the rest, where the Divine Presence is in a more especial manner vouchsafed to be manifested.

And to allow still further of this sort of philosophical interpretation (whenever the science of astronomy should become more enlarged, so as to lead us to true and just conclusions concerning the regions above) the expression is even still more remarkably guarded.—For, on using the word *throne*, the article is carefully omitted; so that the expression indeed is not *the throne*, as meaning *one*, in contradistinction to any other, but *a throne*; which expression is such, that we may conceive it to be applied with the utmost propriety to *any one heaven*, or mansion of bliss, amongst all the regions above; as well as to that, wheresoever it may be, in which the Divine Presence is above all others manifested in the most glorious manner.—The words are,

Matthew, ch. v. ver. 34.

34. Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὀμοσαι ὅπως
μῆτε ἐν τῷ βρανῶ, ὅτι θρόνος ἐστὶ τῆς Θεᾶς.

35. μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τῆ μεγάλης βασιλείας.

Ver. 34. *But I say unto you, not to swear at all*, either by THE HEAVEN: because it is a throne of God;*

Ver. 35. *Or by the earth, because it is (under His inspection, although) placed beneath His feet. Or by Jerusalem; because it is a city of the Great King.*

And I must observe; that in these verses, the word *heaven* cannot possibly signify, the apparent heaven, or *mere atmosphere*, over our heads; because that is so far from being worthy of being called, with any degree of propriety, a *throne of God*, that we even read in Scripture, of an *influence*, or *power*, of a very different kind, having a temporary residence, or access there.—As in

Ephesians, ch. ii. ver. 1, 2.

I. Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις.

* See Mr. Bowyer's Note on this passage.

2. ἐν αἷς ποτὲ περιπατήσατε καὶ
τὸν αἰῶνα τῷ κόσμῳ τέτε, καὶ τὸν ἄρχοντα
τῆς ἡξυσίας τῷ ἄερος, τῷ πνεύματι τῷ
νῦν ἐνεργῶντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας.

Ver. 1. *And you, being dead in trespasses
[or omissions of duty] and in sins,*

Ver. 2. *In which ye sometime walked, ac-
cording to the aion [or fashion of the present
era] of this world, according to the RULING
INFLUENCE OF THE POWER OF THE AIR*, of
the spirit that now worketh [and produces its
effects] in the sons of disobedience.*

In which verses we find that the air, or at-
mosphere, (whatever construction be put
upon the words,) is mentioned as even con-

* H. Stephens informs us, that *air quum* in *feminino*
genere ponitur caliginem significat; and that by Theocritus
it is often used to signify *infernal darkness*. If, therefore, it
had been in the feminine gender, instead of the mascu-
line, we might have translated the words, *according to the*
ruling power of infernal darkness; but finding τῷ ἀερος in the
Alexandrian Manuscript, we cannot venture to take such
a liberty. Mr. Bowyer, on the contrary, even shews, that
there is some support for reading καὶ δαίμονα τῷ κόσμῳ
τέτε, instead of καὶ τὸν αἰῶνα τῷ κόσμῳ τέτε.

taining,

taining, in some manner or other, a source of evil.

Although therefore the Divine Spirit of 16. God is present in the air, or atmosphere; as it is also on earth; and (according to the words of the Holy Psalmist (Pl. cxxxix. ver. 8.) even in hell; yet the visible atmosphere cannot be called *a throne of God*, any more than the earth, where is at present no apparent *Shecinah*. Neither probably can any planet whatever, in the immensity of space, or the atmospherical regions of any planet, be with any propriety called *a throne of God*.

Further;—in this very same divine discourse, where heaven is spoken of again, as the mansion, or abiding place of those who shall finally be saved, it is mentioned in the singular number, as distinguishing it from other heavens.

Matthew, ch. vi. 19, 20, 21.

19. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βροῦσις ἀφανίζει, καὶ ὅπου κλέπτει διορύσσει καὶ κλέπτει.

20. Θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν
 ἔρανῳ, ὅπου ἔτε σὴς ἔτε βρῶσις ἀφανίζει, καὶ
 ὅπου κλεπαὶ καὶ διορυσσασιν, καὶ κλεπασιν.

21. Ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν,
 ἐκεῖ ἔσται καὶ ἡ καρδιά ὑμῶν.

Ver. 19. Lay not up for yourselves a store
 of treasures upon the earth, where moth and
 rust doth corrupt, and where thieves break
 through and steal.

20. But lay up for yourselves a store of trea-
 sures IN HEAVEN, where neither moth nor rust
 doth corrupt, and where thieves do not break
 through nor steal.

21. For where your treasure is, there will
 your heart be also.

17 Let us now then enquire, what confirma-
 tion of the preceding ideas we may receive,
 from the philosophical informations, that it
 has pleased God to permit us to obtain, in
 these latter ages.

Let us see, whether we can discover any
 place, or mansion, of whose existence we are
 assured; or any kind of modification of sub-
 stance, beyond a mere negation of what we are
 acquainted

acquainted with on earth, that may answer, in the least degree, to any rational idea of *an* heaven, or of *heavens*.

If we cannot discover any such thing, or place of existence; *then* the mere abstract metaphysical conceptions, which are so melancholy and unsatisfactory to a mind hitherto instructed by the inlet of such human senses as it has pleased God to afford us, are just, and right. And we have nothing to trust to, as a means of forming any apprehensions of future happiness, except to the total derangement, and annihilation, of almost every idea we have acquired in this life.

But if, on the contrary, we can discover any distant glimpse of glory; far exceeding indeed, both in purity and perfection, any thing we have yet been acquainted with on earth; but nevertheless corresponding, in the idea of the mind, with the best notices and informations we have already received, by our senses; and by that experience which hath hitherto exercised our faculties; *then* our education, in this world, where God hath placed us for a time, (unquestionably for good and wise purposes,) is not in vain; nor need we fear, but that every moral and rational

tional improvement made *here*, and every elevation of the human soul, and every pursuit and purpose thereof, arising from devout contemplation, and from due reflection upon what we see and are acquainted with around us, shall be *useful* hereafter.

- And if we really have *heaven*, and *the heaven of heavens*, before our eyes; although they are, at present, beyond our proper *ken*—
 18. shall we not at length, with just apprehensions, and enlarged understandings, and with exalted hope, *lift up our eyes unto the hills from whence cometh our help**; especially when we do, at the same time, both profess to believe, and know, that our help cometh *only from the Lord, who hath made heaven and earth*; and cannot but have our minds totally divested of every idolatrous idea or disposition, recollecting those sublime words in the book of Job, so justly distinguishing, and exalting the perfections of the Almighty, above those of all created beings, even in the highest heavens.

Job, ch. xxv. ver. 15.

Ver. 15. *Behold, he putteth no trust in his*

* Psalm cxxi. ver. 1, 2.

saints:

saints : yea the heavens are not clean in his sight.

Ch. xxv. ver. 5.

Ver. 5. *Behold, even to the moon, and it shineth not ; yea the stars are not pure in his sight.*

Ch. iv. ver. 18.

Ver. 18. *Behold be put no trust in his servants ; and his angels be charged with folly*.*

This

* All these verses are rendered with some little difference in the Septuagint ; and therefore it may be right to subjoin a translation from thence, although the great elegance of the expressions, in our present version, induced me to cite them as they there stand.

Ch. xv. ver. 15.

Εἰ καὶ ἁγίων αὐτοῦ ἡ πνεύματι, [μέμψις]

Ὁ ὕψους δὲ ἡ καθαρότης ἰναντίον αὐτοῦ,

[Ἄρα δὲ ἡ ἀμεμπτία].

Ver. 15. *If in his holy ones he trusteth not ; and the heaven is not pure before him†, and the stars are not without fault.*

Ch. xxv. ver. 5.

[Ὁ λέγων τῷ ἡλίῳ μὴ ἀνατέλλειν, καὶ ἡ ἀνατολή]

Εἰ σελήνην [δὲ] συντάσσει, καὶ ἡ ἐπιφάνει,

Ἄρα δὲ ἡ καθαρότης ἰναντίον αὐτοῦ.

Ver. 5.

† These latter words are omitted in the Vatican copy.

19. This enquiry is well worth making: for whilst the result of it may teach us, with more understanding, to worship, *Our Father who is in the heavens*; it may possibly open to us a means of increasing *real science*, beyond the highest expectation of all past ages.

It is now well known, in consequence of the optical discoveries made by Sir Isaac Newton, that a ray of light from the sun, is not an homogeneous body of fire; as the vulgar idea of considering the sun as a vast ignited body might lead us to suppose it should be; nor even an homogeneous body, *sui generis*; or of any particular fluid; but that it is compounded, of those emanations of light, (whatever they be) that form all the seven original colours;

Ver. 5. *Who biddeth the sun not to emit its lustre, and it doth not emit it †; and if he commandeth the moon, it also doth not shine.—And even the stars are not pure before him.*

Ch. iv. ver. 18.

Εἰ καὶ παῖδας αὐτῆς ἔπειναι,
Καὶ δὲ ἀγγέλων αὐτῆς σκολιὸν τι ἐπινόησεν

Ver. 18. *If with regard to his servants he hath no confidence; and even with regard to his angels has perceived somewhat amiss.*

† Neither are the first words of this verse in that copy.

colours; by the different mixtures of which all the other shades, and colours, are produced.

And that those seven colours, may be separated, in exactly the same proportions, by means of the prism, from every individual ray of light.

And it is well known, that the different colours of all bodies whatsoever, on the face of the earth, are occasioned, merely by the texture of those different bodies being of such different kinds, as to permit such part of any rays of light, as are of certain particular colours, to enter the pores; and so to be imbibed, and absorbed, and lost, whilst they reflect the rest, which cause them to appear severally of their proper tints.

The whole beauty, therefore, of flowers, and herbs; and the whole adornment of the face of earth, is entirely owing to the separating the *proper* colours, one from another, of which the glorious rays emitted from the sun are composed.

Can we then indulge such a narrowness of idea, as to imagine, that rays of light, which answer this glorious purpose, even in this *secondary* manner; after they have travelled
down

down to this earth; should have answered *no end* in their original formation? or that they must needs have formed nothing but a body of confusion, on the face of the sun, from whence they proceed, although it be a globe so immensely more magnificent, and vast, than this planet, or indeed than any of the other planets that are benefited by its most glorious light?

How much more rational is it, to conclude, that what thus, *at last*, and in a mere secondary operation, adorns this earth; as we catch portions of it, on our way through the regions of space; did, at its first emanation, not only, in like manner, but even much more beautifully adorn the body from which it has been emitted.

- Surely, therefore, both reason, and philosophy, in concurrence with common sense, should teach us to conceive the sun to be a
21. glorious mansion: an habitation, whose surface is covered with a vast variety of splendid objects; of different colours; shining, and becoming visible, by their own emitted light.

And supposing this to be the case; if the light which each one of them affords, were no more illustrious, than even that in which

the appearance of that poor vile insect, the glow-worm, is exhibited, on earth, what must be the effect, at the distance of a thousand, or only at the distance of an hundred miles from the sun?—What? but that they must *there*, all be mixed and blended together, just in the same proportion, in which the whole aggregate of differently coloured bodies exist on the sun: and so as to form, precisely, what we call a ray of light, appearing white, and consisting of all the seven colours united and blended together*?

A ray of light, therefore, and what we call white, which is the compleat reflexion of the whole; may fairly be concluded to be nothing more, than all the different colours that are emitted from the different bodies on the whole surface of the sun, mixed together, so as to contain just such a portion of each colour, as on the whole exists in all the bodies of that

* It is well known even to every novice in philosophy, that if a circular piece of card be divided into seven portions, or spaces, in proportion to the different lengths of a string, required to form the seven different notes of music, and if the seven *primary* colours of the rainbow be painted in those spaces; and then the card be whirled round very rapidly, so as to blend the appearance of the colours together, it will seem to be really *white*.

colour, or of any degrees of it, on the whole disk of the sun, when taken together.

If this be a philosophical and rational conclusion, as I cannot but deem it to be; I must then further conclude, that *sun-shine* is neither more nor less than the emanations of *glory*, in that body; and that we may venture, on that account, to conceive it to be one of the mansions of Heaven; and, because of its near connexion with our earth, more immediately *our heaven*.

22. And a very remarkable observation, made by Mr. Herschell, confirms this idea.

For, whatever be the cause of the shining of the fixed stars, it is manifestly *similar* to that of the shining of the sun: and he has observed, that the stars, when accurately examined, by the highest magnifiers we have yet been able to procure, are of *different colours*. Some blueish; some reddish; of very different shades; some pink; some white, and dusky of very different shades*; that is, in truth, (to bring the observation down to my ideas;

* The accounts of all these different colours may be seen minuted with great exactness, in Mr. Herschell's most curious Catalogue of Double Stars, in the Philosophical Transactions, vol. lxxv. p. 47.

or rather to raise it up, to higher apprehensions;) in those glorious bodies; in those heavens; the colours are not mixed just in the same proportion, as they are in ours: but there are more bodies emitting red, or blue tints: and therefore, their *white*, their *sunshine*, is not just the same as ours: Although it may nevertheless be quite as glorious, or even more so.

Every information we have in Scripture, concerning heaven, and the inhabitants of the heavens, tends to confirm this idea. For they have appeared, not only with *emanations* of light and colours, in themselves; but also, very frequently, with emanations of light and colours, in the subjects and objects with which they have been surrounded.—And the very first *seal* of God's *favour to mankind*, after the flood, was the rainbow in the clouds, wherein these colours are shewn to us, in the most vivid manner in which we can, at present, and *here on earth*, be made acquainted with them.

Thus, for instance, in the great and majestic appearance of the Divine *Shecinah*, that was manifested to the elders (or *nobles*) of Israel, in the Mount, we find the ap-

pearance that has been recorded, was not seen merely in a trance, or dream, according to the common idea of a vision; but was obvious to their bodily senses: and here were seen the most glorious emanations of colours.

Exodus, ch. xxiv. ver. 9, 10, 11.

9*. Καὶ ἀνέβη Μωϋσῆς καὶ Ἀαρὼν καὶ Ναδάβ, καὶ Ἀβιβὸς, καὶ ἐβδόμηκοντα τῶν πρεσβυτέρων Ἰσραὴλ.

10. καὶ ἶδον τὸν τόπον ὃ εἰσῆκει ἐκεῖ ὁ Θεὸς τῷ Ἰσραὴλ. καὶ τὰ ὑπὸ τῆς πόδας αὐτῶ ὡσεὶ ἔργον πλίνθας σαπφείρας, καὶ ὡς περ εἶδος σερμαῖος τῆ ἑρανῶ τῇ καθάρότητι.

11. Καὶ τῶν ἐπιλέκτων τῶ Ἰσραὴλ ἐδιεφώνησεν ὁ Θεὸς αὐτοῖς. καὶ ὤφθησαν ἐν τῷ τόπῳ τῷ Θεῷ, καὶ ἔφαθον, καὶ ἔπιοον.

9. And Moses ascended, and Aaron, and Nadab, and Abibu, and seventy of the elders of Israel.

10. And they saw the place, where stood, THERE, the God of Israel; and what was under

(The Vatican copy has τῆς γερουσίας instead of τῶν πρεσβυτέρων; and in the next verse omits the word ἐκεῖ.)

his feet, like a tessellated work of sapphire; and as it were the appearance of a consolidated substance of the heaven, in its utmost purity [AND SPLENDOUR.]

II. *And with regard to these elect of Israel, He expressed no displeasure *, no not [as to] one.*

And

* This verse is perhaps one of the most difficult to translate *satisfactorily* of any in the whole Septuagint. The word διαφωνία, according to its etymological meaning, signifies, *I utter loud dissent, or express violent displeasure*; and therefore it is *possible* to translate the verse, as is done above, in a manner that is consistent with the translation given in our English Bible, by our more modern translators from the Hebrew. For, *so translated*, it will imply, that *Almighty God was merciful, and neither expressed WRATHFUL DISPLEASURE; or, in other words, LAID HIS HANDS on any of these elect; but had mercy upon them, and suffered their appearance, whatever their infirmities might be.* But it must be confessed, that this translation is so much forced, that it cannot give entire satisfaction to any one well acquainted with the Greek language. The plain simple mode of translation is, to make ἡμεῖς the nominative case to the verb, and to translate the verse thus: *And of the elect of Israel not one dissented [from the covenant]. And they appeared in the place where God was, and did eat and drink.* Yet here indeed a great difficulty occurs; for, considering in *What Presence* these elect or nobles were, it is almost blasphemy to suppose the *possibility* of dissent. Nevertheless as the *Law* is always styled a *covenant*; and a *common covenant* does, in its nature, imply the free consent of

And they appeared [or were seen] in the place where God was, and did eat and drink.

24. Which last words seem to have been added, on purpose to shew us, that what they saw, was obvious to their human senses, although it could not be seen by those beneath the Mount; with regard to whom we read,

Exodus, ch. xxiv. ver. 17.

Τὸ δὲ εἶδος τῆς δόξης Κυρίου ὡσεὶ πῦρ φλέγον ἐπὶ τῆς κορυφῆς τῆ ὄρους, ἑναντί τῶν υἱῶν Ἰσραὴλ. -

But the appearance of the glory of the Lord, was like fire flaming, on the summit of the mountain, in the presence of the sons of Israel.

both parties; it might please God, that, on this solemn and dreadful occasion, the elders, or nobles, should be present, in order that *they* might, thus openly, on the part of the people of Israel, declare and give a full assent. And, in *that light*, the translation given in this note, may, on every account, be allowed as the right one. Wishing, however, to avoid all offence, I let the former stand; and leave the matter open, for every man of sufficient learning to form his own opinion. The part of the verse applicable to the purpose for which the text is cited, has no difficulty in it.

So

So again in that tremendous vision described by Ezekiel, which does also by no means appear to have been seen in a mere trance, or dream, but to have been discerned even by his bodily eyes; *here*, in like manner, was the appearance of most brilliant colours, emitted from what he saw.

Ezekiel, ch. i. ver. 4.

Καὶ ἶδον, καὶ ἰδὲ πνεῦμα ἑξαΐρον ἤρχετο
ἀπὸ βορρᾶ, καὶ νεφέλη μεγάλη ἐν αὐτῷ, καὶ
φέγγος κύκλῳ αὐτῆ καὶ πῦρ ἑξασράπιον. καὶ 25.
ἐν τῷ μέσῳ αὐτῆ ὡς ὄρασις ἠλέκηρε ἐν μέσῳ
τῆ πυρὸς, καὶ φέγγος ἐν αὐτῷ.

4. *And I looked, and behold a whirlwind came out of the North; and a great cloud was therein, and splendour round about it; and fire shining bright. And in the midst thereof, as the appearance of amber [or of A BURNISHED ORNAMENT] even in the midst of the fire, and splendour therein.*

And concerning the appearance of the four living creatures, that supported the throne, it is said:

D 4

7. Καὶ

7. Καὶ τὰ σκέλη αὐτῶν ὀρθὰ, καὶ πτερωτοὶ οἱ πόδες αὐτῶν, καὶ σπινθῆρες ὡς ὁ ἥξα-
 εράπλων χαλκός, καὶ ἑλαφραὶ αἱ πτέρυγες
 αὐτῶν.

7. *And their legs were [entirely] straight, and their feet winged, and glittering, LIKE BRASS SHINING BRIGHT: and their wings were light [or rapid.]*

And concerning the wheels of the chariot it is said, (in our translation,) that the appearance of the wheels, and their work was like unto the colour of a *beryl*, i. e. of a sea-green. But this it must be confessed, does not appear clearly in the version of the LXX, for there we only read, verse 16, Καὶ τὸ εἶδος τῶν τροχῶν ὡς εἶδος θάρσεως, *and the appearance of the wheels was as an appearance θάρσεως*; which word is so difficult to translate, in this place, that I must leave to others the attempt to render the true meaning of it any ways more accurately, and explicitly, than by the word *beryl*. It is well known, however, that θάρσεω is properly *confido*, from θάρσος, *audacia*; and therefore εἶδος θάρσεως might per-
 haps

haps be translated *an exceeding strong or bold appearance, or an appearance of great strength, and vastness*. But that something more also, particularly relating to *colour*, is meant, appears from ch. x. v. 9. where the description is repeated; and where the Septuagint instead of *ὡς εἶδος θαρσεὶς* has *ὡς ὅψις λίθου ἀνθρακῆος*; which Hen. Stephens says, is indeed *a species of gem*. Nevertheless, whether even this can mean *a beryl*, is much to be doubted; because the word whereby the LXX describe *that* gem, Exodus, ch. xxviii. ver. 20, is *βηρυλλιον*; and because, when H. Stephens attempts to explain what precious stone it is, he calls it *a carbuncle*. It is enough for our present purpose, however, that here was meant *some bright colour*. 26.

The description does after this contain these words.

22. Καὶ ὁμοίωμα ὑπὲρ κεφαλῆς αὐτῶν τῶν ζώων ὡσεὶ σπέρωμα, ὡς ὄρασις χρυσάλλου ἐκτεταμένον ἐπὶ τῶν πτερύγων αὐτῶν ἐπάνωθεν.

22. *And the resemblance over the heads of those four living animals, was as a consolidated*

dated substance; as the appearance of crystal; placed, [OR PROPERLY FIXED,] above, over their wings.*

26. Καὶ ὑπεράνω τῆς σερρώματος τῆς ὑπὲρ κεφαλῆς αὐτῶν, ὡς ὅρασις λιθὸς σαπφείρου, ὁμοίωμα θρόνου ἐπ' αὐτῷ, καὶ ἐπὶ τῆς ὁμοιώματος τῆς θρόνου ὁμοίωμα ὡς εἶδος ἀνθρώπου ἄνωθεν†.

26. *And still higher, upon the consolidated substance that was over their heads, was as the appearance of a sapphire stone; and the resemblance of a Throne upon it; and upon the resemblance of the Throne, a resemblance, like the form of a man from above.*

27. Καὶ εἶδον ὡς ὄψιν ἡλέκρου, ὡς ὅρασιν πυρὸς ἔσωθεν αὐτῆς κύκλῳ ἀπὸ ὀράσεως ὁσφύος καὶ ἐπάνω, καὶ ἀπὸ ὀράσεως ὁσφύος

* The reason, for translating these words, by *this precise expression*, is explained in the subsequent parts of these Remarks.

† There is a small variation of the reading of this verse in the Vatican copy; but it only confirms the idea here given of the appearance.

καὶ

καὶ ἕως κάτω εἶδον ὡς ὄρασιν πυρὸς, καὶ τὸ
φέγγος αὐτῆ κύκλῳ.

27. *And I saw as the appearance of amber,
[OR SOMEWHAT BURNISHED BRIGHT], as
the appearance of fire, within it, round about,
from the appearance of his loins and upwards;
and from the appearance of his loins, and
downwards, I saw as the appearance of fire,
and its brightness, round about.*

28. Ὡς ὄρασις τόξε, ὅταν ἦ ἐν τῇ νε-
φέλῃ ἐν ἡμέρᾳ ὑετῆς, ὥτως ἡ εἰς τῆς φέγγος
κυκλόθεν αὕτη ἡ ὄρασις ὁμοίωμα τῆς δόξης
Κυρίου· καὶ εἶδον, καὶ πίπῳ ἐπὶ πρόσωπόν
μου, καὶ ἤκουσα φωνὴν λαλῆντος.

28. *As the appearance of the rainbow,
when it is in the cloud, in the day of rain, so
was the fixedness of the brightness round about.
Such was the appearance; the resemblance of
the glory of the Lord. And I saw it, and
fell upon my face, and heard the voice of him
that spake to me.*

I have, for the sake of brevity, omitted
inserting the whole detail of this tremendous
Vision :

Vision: and also, because there are several parts of it, which do not relate immediately to the present subject: and which would require much more comment, to elucidate the whole, in a proper manner, than is fit, or necessary for the purpose of the present investigation. The whole, however, I must observe, may, by an attentive reader, be understood much more clearly than is generally apprehended.

The next extraordinary Coelestial appearance, that demands our attention, is that of the Angel to Daniel; which was not only most clearly, when he was awake; and neither in a dream or trance; but moreover when other persons were with him: who, although they were not permitted to behold what he did, were yet manifestly affected by the sense of some terrific presence.

Daniel, ch. x. ver. 4, 5, 6, 7, 8.

4. Ἐν ἡμέρᾳ εἰκοστῇ καὶ τετράρτῃ τῷ μηνὸς τῷ πρώτῳ, καὶ ἐγὼ ἤμην ἐχόμενα τῷ πριγκίπῳ τῷ μεγάλῳ· αὐτὸς ἐστὶν Τύγρις Ἐδδελ, *the king of the Babylonians*

4. In

4. *In the four and twentieth day of the first month, when I was abiding by the river, the great river, the which is Tigris, [or Heddekel],*

5. Καὶ ᾤρα τὰς ὀφθαλμοὺς μου καὶ ἶδον, καὶ ἶδὲ ἀνὴρ εἰς ἐνδεδυμένος βαδδὶν, καὶ ἡ ὀσφὺς αὐτοῦ περιεζωσμένη ἐν χρυσίῳ Ὠφὰζ,

5. *I lifted up mine eyes and saw, and behold a certain MAN clad with a linen garment; and his loins girded with gold of Ophaz,*

6. Καὶ τὸ σῶμα αὐτοῦ ὡσεὶ θαρσεῖς, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὄρασις ἄσραπῆς, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς λαμπάδες πυρὸς, καὶ οἱ βραχίονες αὐτοῦ καὶ τὰ σκέλη ὡς ὄρασις χαλκῆ εἰλβονίος, καὶ ἡ φωνὴ τῶν λόγων αὐτοῦ ὡς φωνὴ ὄχλῳ.

6. *And his body was AS A BERYL *; and 29. his*

* Here the same word is used by the LXX as in Ezekiel, ch. i. ver. 16; and I translate it *as a beryl*, merely for want of a better word, and because that is the expression in our translation from the Hebrew. A beryl is *sea green*. And if such is the right translation, this must be

his face as the appearance of lightning ; and his eyes, as lamps of fire ; and his arms, and his legs, as the appearance of shining brass. And the sound of his words, as the sound of a multitude.

7. Καὶ ἶδον ἐγὼ Δανιὴλ μόνος τὴν ὀπ-
 λασίαν, καὶ οἱ ἄνδρες οἱ μετ' ἐμῆ ἐκ ἶδον τὴν
 ὀπλασίαν, ἀλλ' ἡ ἑκστασις μεγάλη ἐπέπεσεν
 ἐπ' αὐτούς, καὶ ἔφυγον ἐν φόβῳ.

7. *And I Daniel alone saw the appearance.
 And the men who were with me saw not the
 appearance, but a great horror fell upon them,
 and they fled with fear.*

8. Καὶ γὰρ ὑπελείφθην μόνος, καὶ ἶδον
 τὴν ὀπλασίαν τὴν μεγάλην ταύτην, καὶ ἐχ
 ὑπελείφθη ἐν ἐμοὶ ἰσχύς, καὶ ἡ δόξα με μετε-
 σράφη εἰς διαφθοράν, καὶ ἐκ ἐκράτησα ἰσ-
 χύς,

8. *And I was left alone, and I beheld this*

be a description of the colour and appearance of the robes,
 or garments, with which he was clad. It would perhaps
 be too great a variation from the Hebrew, and too much
 of a metaphor, to translate the words, *and his body was*
as strength itself.

great

great appearance, and there was not any strength left in me, and my glory was turned into mere corruption, and I could retain no strength.

9. Καὶ ἤκουσα τὴν φωνὴν τῶν λόγων αὐτοῦ· καὶ ἐν τῷ ἀκούσαι με φωνὴν ἐνυπνίου αὐτοῦ, ἣμην κατανενυγμένος, καὶ τὸ πρόσωπόν μου ἐπὶ τὴν γῆν.

9. And I heard the sound of his words. 30. And on my bearing the sound of his words, I was oppressed with heaviness [or heavy with sleep]. And my face upon the earth.

Our translation in the Bible has it, *when I heard the voice of his words, then I was in a deep sleep*; but there is no sufficient authority for this in the Septuagint: for *κατανεύω* is *annuo*, or *innuo*, and does not signify a *deep sleep*. And even if it did, the very next verse seems to indicate plainly enough, that Daniel was immediately awakened. It being there said,

10. Καὶ ἰδὲ χεὶρ ἀπλομένη μου, καὶ ἡγειρέν με ἐπὶ τὰ γόνατά μου, καὶ τάρσους χειρῶν μου.

10. And

10. *And behold, a hand touching me, and it raised me upon my knees, and upon the palms of my hands.*

So that it rather seems, as if the heaviness, (and inclination to sleep,) was merely the effect of his faculties being overpowered; and was removed by the hand stretched forth to help him. Let this, however, have been as it would, the reality of the splendid appearance of emitted light, from an inhabitant of heaven, is here most clearly ascertained.

The next passage I shall mention is again in Ezekiel. Here, indeed, we have only an account of what was unquestionably a mere ideal vision. It serves, nevertheless, to shew what was the adequate, and proper idea, of the appearance of an heavenly being.

Ezekiel, ch. xl. ver. 3.

31. Καὶ εἰσήγαγέν με ἐκεῖ καὶ ἰδὲ ἀνὴρ,
καὶ ἡ ὄρασις αὐτοῦ ἦν σὲ ὄρασις χαλκῆ εἰ-
σοῦτος, καὶ ἐν τῇ χειρὶ αὐτοῦ ἦν σπαρτίον
οἰκοδόμων, καὶ κάλαμος μέτρον ἐν τῇ χειρὶ
αὐτοῦ, καὶ αὐτὸς εἰσήκει ἐπὶ τῆς πύλης.

And

And he brought me thither. And behold a man; and his appearance was AS THE APPEARANCE OF SHINING BRASS, and in his hand was a builder's measuring line; and a measuring reed in his hand. And he stood at the gate.

But the reality of the appearance of emitted light proceeding from glorified and heavenly bodies, does not rest merely upon ideas obtained in this manner. In our Lord's transfiguration upon the Mount, we have the clearest evidence. With regard to which Divine appearance we may observe, that the effect thereof, upon the disciples, was similar to that which Daniel experienced, when he beheld the Angel. Their faculties were overpowered; and they became heavy with sleep. Nevertheless it is positively declared, (by the very same evangelist, who tells us the disciples slept,) that they *saw when they were awake*, the glory of the Lord, and also, that of the two persons who talked with him. The whole is thus related by St. Luke.

Luke, ch. ix. ver. 28, 29, 30, 31, 32.

28. Ἐγένετο δὲ (μετὰ τὰς λόγους τὰς

τῆς ὥσεί ημέραι ὀκτώ) καὶ παραλαβὼν τὸν Πέτρον, καὶ Ἰωάννην, καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.

29. Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ εἶδος τῆ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξασράπλων.

30. Καὶ ἰδὼν, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἡλίας·

32. 31. οἱ ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἐξοδὸν αὐτοῦ, ἣν ἐμελλε πληρῆν ἐν Ἱερουσαλήμ.

32. 32. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τὰς δύο ἄνδρας τὰς συνεστώτας αὐτῷ.

28. And it came to pass after these sayings, about eight days, that taking Peter, and John, and James, he went up into a mountain to pray.

29. And as he was praying, the appearance of his countenance became other [than it was before,] and his cloathing WHITE [and] SHINING.

30. And behold two men talked with him, who were Moses and Elias.

31. Who appearing in glory, spake of his departure which he was about to accomplish at Jerusalem.

32. But Peter, and they that were with him, were heavy with sleep. Awaking, however, they saw his glory, and the two men who stood together with him.

St. Mark says, ch. ix. ver. 3.

3. Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο εἰλη-
βοντα, λευκὰ λίαν ὡς χιῶν, οἷα γναφεὺς ἐπὶ
τῆς γῆς ἔδυναται λευκαίνει.

3. And his garments became shining, exceeding white, as snow, such as no fuller on earth can white any.

St. Matthew adds another circumstance, explaining in what manner our Lord's countenance was changed on this occasion. For he says,

Matthew, ch. xvii. ver. 2.

33.

2. Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,

E 2

καὶ

καὶ ἔλαμψε τὸ πρόσωπον αὐτῆς ὡς ὁ ἥλιος·
τὰ δὲ ἱμάτια αὐτῆς ἐγένετο λευκὰ ὡς τὸ φῶς.

2. *And he was transfigured before them.
And his countenance shone as the sun. And
his garments became white as the light.*

After reading these passages, we may surely, with great propriety, call to mind the appearance of our Lord, in that tremendous vision which was seen by St. John, when he received the Prophecy contained in the book of Revelations in the island of Patmos.

Revelations, ch. i. ver. 13, 14, 15.

13. Καὶ ἐν μέσῳ τῶν ἐπὶ λαυχνίων ὁμοιον υἱὸν ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μασοῖς ζώνην χρυσῆν.

14. Ἡ δὲ κεφαλὴ αὐτῆς καὶ αἱ τρίχες λευκαὶ ὡσεὶ ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτῆς ὡς φλόξ πυρός·

15. καὶ οἱ πόδες αὐτῆς ὅμοιοι χαλκο-
λιθάνῳ ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ
φωνὴ αὐτῆς ὡς φωνὴ ὑδάτων πολλῶν.

13. *And,*

13. *And, in the midst of the seven lamps, one like unto a son* of man, clothed with a long flowing garment down to his feet, and girded about the paps with a golden girdle.*

14. *His head and his hairs were white, as white wool, as snow. And his eyes as a flame of fire.*

15. *And his feet, like fine brass [OR A COMPOSITION FOR BURNISHED ORNAMENTS] burning brightly in a furnace. And his voice as the sound of many waters.*

And here also we find, in the sequel, St. 34. John was overpowered with the glory of the vision. But, in order for this to come to pass, he must have seen the vision, *before* he fell down. For he says,

17. *Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκε τὴν δεξιὰν αὐτοῦ [χεῖρα] ἐπ' ἐμὲ, λέγων [μοι·] Μὴ φόβη· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος.*

17. *And when I saw him, I fell at his*

* It is remarkable that there is no particle annexed to ἡν. And the Alexandrian Manuscript has *ὁμοιωμα ἰδὼν*.

feet, as dead. And he laid his right hand upon me, and said, Fear not. I am the first, and the last.

Corresponding to this appearance, was also that of the angel, in the same vision.

Revelations, ch. x. ver. 1.

Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καὶ λαβαίνοντα ἐκ τοῦ θράνου, περιβεβλημένον νεφέλην· καὶ ἡ ἵρις ἐπὶ τῆς κεφαλῆς αὐτοῦ· καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς σύλοι πυρός.

And I saw another mighty angel descending from heaven, surrounded with a cloud, and a rainbow upon his head; and his face was as the sun; and his feet as columns of fire.

So, with regard to the angel who appeared at the sepulchre, at the time of our Lord's resurrection, when, sure enough, both the guard, and the women, had every evidence, as to his appearance, that their senses could give them. With regard to this holy angel we read,

Matthew,

Matthew, ch. xxviii. ver. 2 and 3. 35.

2. Καὶ ἰδὲ, σεισμὸς ἐγένετο μεγάλῳ
ἄγγελος γὰρ Κυρίου κατὰβὰς ἐξ οὐρανό, προσ-
ελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας,
καὶ ἐκάθητο ἐπάνω αὐτοῦ.

3. Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ
ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιῶν.

2. *And behold there was a great earth-
quake. For an angel of the Lord descending
FROM HEAVEN, came and rolled away the stone
from the door, and sat upon it.*

3. *And the appearance of him was like
lightning; and his garment white as snow.*

And I cannot but observe that it is *here*
very remarkable, that although St. Matthew,
in so many other places, (and indeed almost
constantly when describing the kingdom of
God,) uses the word *heaven* in the *plural*
number, and says *heavens*; yet here he cau-
tiously uses it in the *singular*, and says ἐξ
οὐρανό, *from out of heaven*.

The description of the same holy angel, as
described more briefly by St. Mark, as sitting
afterwards

afterwards in the sepulchre, and being seen there by the women, is much to the same purport.

Mark, ch. xvi. ver. 5.

Καὶ εἰσελθῶσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον εὐλὴν λευκὴν· καὶ ἐξεθαμβήθησαν.

And entering into the sepulchre, they saw a young man sitting on the right hand side, clothed in a long white garment. And they were affrighted.

36. St. Luke's account, who mentions also the appearance of another angel, on the occasion is,

Luke, ch. xxiv. ver. 4.

Καὶ ἐγένετο ἐν τῷ διαπορεύεσθαι αὐτάς περὶ τῆς, καὶ ἰδὼς, δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀσραπῖσαις.

And it came to pass as they were much perplexed on this account, behold two men stood by them in shining garments.

And St. John's account is,

John,

John, ch. xx. ver. 11, 12.

11. Μαρία δὲ εἰσῆκει πρὸς τὸ μνημεῖον
κλαίῖσα ἔξω· ὡς ἔν κλαιε, παρέκυψεν εἰς
τὸ μνημεῖον,

12. καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς
καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ, καὶ ἓνα
πρὸς τοῖς ποσίν, ὅπερ ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

11. *But Mary stood without by the sepulchre
weeping: and as she wept she stooped down*
[and looked] into the sepulchre,*

12. *And seeth two angels in white, sitting,
the one at the head, and the other at the feet,
where the body of Jesus had lain.*

So, finally, at the time of our Lord's ascen- 37.

* I purposely forbear to add any observations here, that might be useful for the sake of connecting and reconciling all these several accounts together; both because it would too much interrupt the course of *those* remarks which are at present the immediate object of our attention; and also because it has been so well done already, by Mr. West, and by Dr. Doddridge, and others. I will only venture to add; that, there being nothing at all *inconsistent* in the several different accounts, however taken, we are left at liberty to connect the whole together, in whatever manner shall appear most obviously easy and consistent.

sion,

sion, there was a similar appearance. For we read,

Acts, ch. i. ver. 10, 11.

10. Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν ἕρανόν, πορευομένη αὐτῇ, καὶ ἰδὲ, ἄνδρες δύο παρεστήκεισαν αὐτοῖς ἐν ἐσθῇτι λευκῇ·

11. οἱ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν ἕρανόν; ἕτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν ἕρανόν, ἕτως ἐλεύσεται ὁν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν ἕρανόν.

10. *And whilst they were looking up steadfastly towards heaven, as he went up, behold two men stood by them in white clothing.*

11. *Who also said unto them; Men of Galilee, why stand ye looking up towards heaven? This very Jesus who is taken up from you towards heaven, shall so come, in like manner as ye have seen him go towards heaven.*

Afterwards, when an angel appeared to Cornelius the Centurion, evidently, about three o'clock in the afternoon, his appearance is described in these words.

Acts,

Acts, ch. x. ver. 30.

Καὶ ὁ Κορνήλιος ἔφη· Ἀπὸ τετάρτης
ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων,
καὶ τὴν ἐνάτην ὥραν προσευχόμενος ἐν τῷ
οἴκῳ μου· καὶ ἰδὲ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν
ἐσθῇτι λαμπρᾷ.

*And Cornelius said, About four days ago, I
was fasting till this hour; and, praying about
the ninth hour in my house, behold a man stood
before me IN BRIGHT SPLENDID CLOATHING.*

And when an angel appeared to Peter, in 38.
prison, we read,

Acts, ch. xii. ver. 7.

Καὶ ἰδὲ, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς
ἔλαμψεν ἐν τῷ οἰκήματι· παλάσας δὲ τὴν
πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν, λέγων·
Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐτῷ αἱ
αἰλύσεις ἐκ τῶν χειρῶν.

*And behold the angel of the Lord stood by
him; AND A LIGHT SHONE in the prison: and,
striking Peter on the side, he awakened him, say-
ing, Arise quickly. And his chains fell off from
his hands.*

Thus

Thus we see that shining of light,—bright glittering garments,—and splendid colours,—have been uniformly beheld on the appearance of angels from heaven; when they have appeared in glory; and not chosen to conceal themselves under mere human forms, (as they have often done.)

And that this matter may be brought still nearer home, to the apprehension of our present faculties, we have instances of this power of *emitting light* being even sometimes conferred on men.

For, of Moses, we read, that when he came down from the Mount his face *shined*, and that for a continuance,

Exodus, ch. xxxiv. ver. 29, 30, 31, 32, 33, 34, 35.

29. Ὡς δὲ κατέβαινεν Μωυσῆς ἀπὸ τῆ ὄρους Σινᾶ, καὶ αἱ δύο πλάκες τῆς διαθήκης ἐπὶ τῶν χειρῶν Μωυσῆ· καταβαίνοντες δὲ αὐτῇ ἀπὸ τῆ ὄρους, καὶ Μωυσῆς ἔκ ἤδει ὅτι δεδόξασαι ἢ ὅψις τῇ χρωτὶ τῇ προσώπῳ αὐτῇ ἐν τῷ λαλεῖν αὐτὸν αὐτῷ*.

* The Vatican copy has *χρωμαὶς* instead of *χρωτὶς*.

30. Καὶ ἶδεν Ἀαρὼν καὶ πάντες οἱ 39.
υἱοὶ Ἰσραὴλ τὴν Μωυσῆν, καὶ ἦν δεδοξασμένη
ἡ ὄψις τῆ χρωῖος τῆ προσώπου αὐτῆ· καὶ
ἐφοβήθησαν ἐγγίσει αὐτῇ.

31. Καὶ ἐχάλεσεν αὐτὲς Μωυσῆς, καὶ
ἐπεγράφησαν πρὸς αὐτὸν Ἀαρὼν καὶ πάντες
οἱ ἄρχοντες τῆς συναγωγῆς· καὶ ἐλάλησεν
Μωυσῆς πρὸς αὐτὰς.

32. Καὶ μετὰ ταῦτα προσῆλθον πρὸς
αὐτὸν πάντες οἱ υἱοὶ Ἰσραὴλ· καὶ ἐνετείλατο
αὐτοῖς πάντα, ὅσα ἐλάλησεν Κύριος πρὸς
αὐτὸν ἐν τῷ ὄρει Σινά.

33. Καὶ ἐπειδὴ κατέπαυσεν Μωυσῆς
λαλῶν πρὸς αὐτὰς, ἐπέθηκεν ἐπὶ τὸ πρόσω-
πον αὐτῆ κάλυμμα.

34. Ἦνίκα δ' ἂν ἔσεπορεύετο Μωυσῆς
ἐναντὶ Κυρίου λαλεῖν αὐτῷ, περιηρέιτο τὸ
κάλυμμα ἕως τῆ ἐκπορεύεσθαι· καὶ ἐξελθὼν
ἐλάλει πᾶσι τοῖς υἱοῖς Ἰσραὴλ ὅσα ἐνετείλατο
αὐτῷ Κύριος.

35. Καὶ ἶδον οἱ υἱοὶ Ἰσραὴλ τὸ πρό-
σωπον Μωυσῆ, ὅτι δεδοξασαι· καὶ περιέθηκεν
Μωυσῆς

Μωυσης τὸ κάλυμμα ἐπὶ τὸ πρόσωπον αὐτῆς
ἕως ἄν εἰσέλθῃ συλλαλῆν αὐτῷ.

29. But as Moses descended from Mount Sinai, and the two tables of the covenant in the hand of Moses: as he was descending from the Mount, Moses knew not that the appearance of the skin of his countenance was glorified, [or shined,] on his speaking with Him; [i. e. with God.]

30. And Aaron, and all the sons of Israel saw Moses. And the appearance of the skin of his countenance was glorified [or shone.] And they were afraid to approach near unto him.

31. And Moses called to them. And all the chiefs of the congregation returned to him. And Moses spoke unto them.

40. 32. And after these things, all the sons of Israel came unto him. And Moses commanded unto them all things, whatsoever the Lord had spoken unto him in the Mount Sinai.

33. And AFTER THAT * Moses had ceased speaking to them, he put a veil upon his face.

* This is directly contrary to the common translation; but so I find it in the Septuagint, and it is more agreeable to what is likely to have been the truth. The Vatican copy has *καὶ τότε* instead of *καὶ τότε*, but that is the same thing.

34. And

34. *And whenever Moses entered in before the Lord to speak unto Him, he drew off the veil, till his going out. And going out, he spake unto all the sons of Israel whatsoever the Lord commanded him.*

35. *And the sons of Israel saw the face of Moses, that it was glorified [or shined], and Moses put the veil upon his face till he went in to speak unto Him [the Lord].*

And again, of Stephen, the first martyr, we read, just before his death, that his countenance also was glorified, and *shined* whilst he was declaring and witnessing the truth: for no other construction can be put upon the words which we read,

Acts, ch. vi. ver. 15.

Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

And all that were sitting in the council looking earnestly upon him, saw his face, AS IT HAD BEEN THE FACE OF AN ANGEL.

Neither

Neither are we without instances of other objects appearing in glory, besides angels themselves and their cloathing; for in the account given of the translation of Elijah we find,

41.

2 Kings, ch. ii. ver. 11.

Καὶ ἐγένετο αὐτῶν πορευομένων, ἐπορεύοντο, καὶ ἐλάλουν· καὶ ἰδὲ ἄρμα πυρὸς, καὶ ἵπποι πυρὸς, καὶ διέσπειλαν ἀναμέσον ἀμφοτέρων· καὶ ἀνελήφθη Ἑλισαῖ ἐν συσσεισμῷ εἰς τὸν οὐρανόν.

And it came to pass as they were going forward, that they went on, and talked; and behold a chariot of fire, and horses of fire, and they [ran between them, and] divided them both from each other. And Elijah was taken up in a whirlwind towards heaven.

And in the account given of the appearance which was seen, after that Elisha had prayed that the eyes of his servant might be opened, we read,

2 Kings, ch. vi. ver. 17.

Καὶ προσήνξατο Ἑλισσαιε, καὶ εἶπεν·

Κύριε,

Κύριε, διάνοιξον ὃν τῆς ὀφθαλμῶν τῷ παι-
 δαρί, καὶ ἴδῃτω· καὶ διήνοιξεν Κύριος τῆς
 ὀφθαλμῶν αὐτοῦ, καὶ ἴδεν· καὶ ἴδεν τὸ ὄρος
 πληγῆς ἵππων, καὶ ἄρμα πυρὸς περικύκλω
 Ἐλισσαίῃ.

*And Elisha prayed, and said, Lord only open
 the eyes of the young man that he may see. And
 the Lord opened his eyes, and he saw; and be-
 hold the mountain was full of horses, and a
 chariot of fire, round about Elisha.*

It would surely be very odd to paraphrase
 these words, by saying, *the Lord flung the
 young man into a trance, or deep sleep, and in
 reality shut his eyes.* And unless we do that,
 this must be confessed to have been a real ap-
 pearance.

Lastly, although it be possible that the de- 42.
 scription given by St. John, in the Revela-
 tions, of the Holy City, may be *merely emble-
 matical*; yet, considering what allusion it has
 to things professedly in heaven, it is well
 worth remarking, how *it is* described, as shin-
 ing with brilliant colours, resembling the
 purest gems; and with self-emitted light.

Revelations, ch. xxi. ver. 10, 11, 18, 19, 20,
21, 23.

10. Καὶ ἀπήνευξέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν πόλιν [τὴν μεγάλην,] τὴν ἁγίαν Ἰερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ,

11. ἔχουσαν τὴν δόξαν τοῦ Θεοῦ. [καὶ] ὁ φῶς αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι χρυσαλλίζοντι.

10. And he carried me in spirit to a great and high mountain, and shewed me the great City, the holy Jerusalem, descending from heaven, from God;

11. Having THE GLORY OF God. And its splendid brightness was like unto a stone most precious, like a jasper stone having a crystal clearness added unto it.

18. Καὶ ἦν ἡ ἐνδόμησης τοῦ τείχους αὐτῆς, ἰάσπιδι καὶ ἡ πόλις χρυσίῳ καθαρῷ, ὅμοιον ὑάλῳ καθαρῷ.

19. Καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως πάντες λίθῳ τιμίῳ κεκοσμημένοι. ὁ θεμέλιος

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θεμέλιος ὁ πρῶτος, ἰάσπισ· ὁ δεύτερος, σάπ-
φειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος,
σμάραγδος·

20. ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος,
σάρδιος· ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδοος,
βήρυλλος· ὁ ἔννατος, τοπάζιον· ὁ δέκατος, 43.
χρυσόπρασος· ὁ ἑνδεκάτος, ὑάκινθος· ὁ δω-
δέκατος, ἀμέθυσος.

21. Καὶ οἱ δώδεκα πυλῶνες, δώδεκα
μαρμαρίται, ἀνὰ εἰς ἕκαστος τῶν πυλώνων ἦν
ἐξ ἑνὸς μαρμαρίτου· καὶ ἡ πλατεῖα τῆς πό-
λεως, χρυσίον καθαρὸν, ὡς ὕαλος διαυγής*.

18. *And the structure of its wall was jas-
per; and the city pure gold, like glass in clearness
[and purity.]*

19. *And the foundations [or layers †] of the
wall*

* Mill has *διαφανής* instead of *διαυγής*, but the meaning
is just the same.

† This is not only a description of what must be ex-
ceeding beautiful in its appearance, but is moreover mani-
festly corresponding with the mode of building amongst
the ancient Romans; who it is well known constructed
their walls, from the bottom to the top, with *alternate*
layers, or rows, of bricks, and of white stone, and some-

wall of the city were adorned with all kinds of precious stone. The first foundation jasper, [i. e. brown ;] the second [row or layer], sapphire, [i. e. blue ;] the third chalcedony, [i. e. light blue tinged with yellow and purple ;] the fourth emerald, [that is, green.]

20. The fifth sardonyx, [i. e. white and red in bands ; or rather a yellowish tint and red ;] the sixth a sardius, [i. e. deep blood red ;] the seventh chrysolite, [i. e. gold inclining to a pale green ;] the eighth beryl, [i. e. sea green ;] the ninth topaz, [i. e. yellow ;] the tenth chrysoprasus, [i. e. rich green mixed with a golden brightness ;] the eleventh jacinth, [i. e. red greatly mixed with yellow ;] the twelfth amethyst, [i. e. purple.]
- 44.

21. And the twelve gates, twelve pearls ; every one of the gates was of one pearl, [i. e.

times of black flints (witness the walls still remaining at Richborough in Kent, and also some of those remaining at Pevensey in Suffex). Each of these layers was always of a considerable thickness, or breadth ; and might very properly be called a *Squinon*, according to the truest etymology of the word ; and whilst their different colours formed a beautiful appearance to the eye, and was a most elegant kind of ornament, this mode of placing materials of different dimensions and substance in alternate rows greatly strengthened the work,

they

they were of a feint yellow, or pearl colour; and there were no different layers; but there appeared a smooth surface every where, without fissures, or joints;] *and the street of the city pure gold, like transparent glass.*

23. Καὶ ἡ πόλις οὐ χρείαν ἔχει τῆς ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τῆς Θεᾶς ἐφώτισεν αὐτήν.

23. *And the city had no need of the sun or of the moon, that they should shine in it: for the glory of God enlightened it.*

Such are the instances we have of heavenly objects appearing by *emitted light*.

But I cannot entirely close the observations upon this magnificent description of the Holy City, (whether it be an account of any thing real, or whether it be merely emblematical,) without just observing, that, whichever it be, nothing can have been more strangely misunderstood, than the whole has been; especially in one respect: for the account given ver. 16. has generally been so interpreted, as to render the idea the strangest that ever was conceived;

and such as has put commentators to the most absurd shifts to make any thing of it. And yet nothing can be clearer than the account itself is, or more beautiful than the idea *really implied*.

In verse 16 we read,

Καὶ ἡ πόλις τετράγωνος κείται, καὶ τὸ
μῆκος αὐτῆς [τοσούτον ἐστίν] ὅσον καὶ τὸ πλά-
τος· καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ
45. ἑκατὸν δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ
πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστί.

And the city lieth four square, and its length is as much as its breadth. And he measured the city with a reed, to the amount of twelve thousand fadia. The length and the breadth and the height of it are equal.

From these words some commentators have been pleased to infer, that the wall was as high as it was long, or as high as the city was square, that is, that the walls formed a perfect cube. (*In consequence of which it is plain any inhabitants must live as in the bottom of a box.*) Notwithstanding this, however, they have immediately run out into encomiums

upon

upon this form being an emblem of the perfection, and security of the Church; and an indication that its enemies could not scale its bulwarks. And have said, that the length of the wall denoted the duration of the Church; the breadth, its great extent; and the height, its flourishing in a manner equal to its duration and extent. And they have told us, moreover, that its being four square, had reference to the four quarters of the world, and shewed that the Church should be *catholic*. Than all which surely nothing can be conceived more trifling. And at last they have concluded, with saying, that this strange description (agreeing so exactly with that in Ezekiel, ch. v.) was made such as it is, on purpose to shew that the whole was intended to be merely figurative. Hence men of wit, and lively imaginations, have been induced to bestow so many sarcastic and keen reflexions, that it hath been thought the best degree of respect that could be shewn to this part of Divine Prophecy, to be in general totally silent about it; and to lock it up, as the Venetians do St. Mark's Gospel; leaving it with great reverence to moulder away.

* Keysser's Travels, vol. iv. p. 101.

46, Yet after all, we may venture to say, to the unprejudiced and candid, that the idea *really conveyed*, is both rational and easy to be apprehended; and an idea of great splendour and beauty: for the description plainly is (consistently with other accounts, in the Psalms, and in the Prophecies,) *that* of a city built upon an hill; having the wall, of a proper and moderate height, lying four squares; and surrounding the base; whilst the hill rises gradually on every side, from the wall, to the centre; where its utmost height is equal to the length of the wall on any one side: in consequence of which, the *streets would* become visible on the outside of the city, above the walls, (as they are said to be;) and it may be conceived to consist throughout of beautiful terraces; and of hanging gardens, commanding, in every part extensive views, free from all interruptions; and forming the most glorious scenery to an approaching beholder. Thus does this objectionable part of Holy Writ, become at once, easily apprehended, by any unbiaſſed mind. And, however emblematical the description may be, it is at once intelligible, and at the same time improves all our ideas of beauty and magnificence; nay, even

even of convenience: for, although the altitude be supposed so great in the highest part; yet, if the summit be imagined to be nearer to one side, than to the other, (as from the usual form of any hill is the most proper conception,) then, considering the vast extent, the ascent must appear, on that side easy, as well as superlatively noble.

And now, from the preceding circumstances put together, we may surely venture to conclude, that as in the most glorious of all the visions that have been vouchsafed to mankind, the objects have appeared with such resplendent colours of *emitted light*; and as, from philosophical principles, we have reason to be persuaded, that the exterior surface of the sun must abound with objects, emitting all the beautiful colours of which at last sun beams are composed; so it must follow, that the sun itself is really a most glorious habitation; adorned with exquisite beauty, in the most brilliant manner; and one of the heavens. The various bodies, which abide on its surface, and with which it is adorned, shining *there* in the most vivid manner, with those different sorts of beautiful colours, at their very first emission, which are afterwards produced

47.

on earth, when a ray of the sun's light is subdivided into its primæval colours by a prism.

And we may, without further hesitation, venture to remove that vulgar error, of its being merely an *ignited body* of fire, burning with intolerable fury. And may even conclude, that, in truth, there is no heat upon it at all, more than merely necessary vital heat.

For if the rays of light, emitted from the glorious bodies existing on the orb of the sun, do of themselves ever cause any effect of burning at all; it is merely in consequence of the whole aggregate of them being joined together, at a certain distance from its disk. And both sound philosophy, and common sense, will tell us, that where this aggregate was originally subdivided, on so very large and immense a surface as that of the sun is, there must have been very little heat indeed in each separate portion of a few feet, or of a few yards square: especially if those subdivisions were made even into the proper and separate colours, and intermediate tints and shades.

And this conclusion will appear still more rational, if we consider, that even when the rays are all mixed together, and received on
the

the surface of the earth, they still do not actually produce burning; till they are, by some means or other, collected and concentrated together, and made to strike against each other.

There is also one further additional consideration, which will confirm this idea in a still stronger manner.—And that is, that from experiment, it *now* seems to appear, that after all, the heat even at last produced, is not in the rays of the sun themselves, but merely in another distinct fluid, dispersed over the face of the earth; upon which fluid those rays act.

This fluid we may call *fire*,—or *the elementary fluid of heat*. And inasmuch as it seems capable of being reduced even to a fixed state, as effectually as air is; it may equally be considered as a really existing distinct elementary fluid.

A few circumstances tending to illustrate this truth, I shall just mention.

And first; if *heat* were actually in the rays of the sun themselves; then the *less* interruption they meet with, in any instance, and the purer the medium be, through which they are received, the greater the heat ought to be; especially in such parts of the earth as are more
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immediately exposed to the sun's direct rays; and which receive them in the greatest abundance.

- But the effect is just the contrary. For, in the torrid zone; on the mountains of Quito; above the clouds (where the air is in the greatest state of purity, and freest from all gross vapours), instead of the heat being greater, the cold is so intense, that the Academicians, who pitched their tents on the tops of the Andes, on the Mountains Pambamarca, and Pichincha, near Quito*, could scarce support life: and were obliged to drink brandy alone, as they would have drank water; and yet could hardly preserve sufficient animal warmth in their bodies. And all this, at the very same time that, in the plains and valleys beneath, (where of course the fluid of *fire, or of elementary heat*, as well as air, would
49. be, on account of the attraction of the earth, both more dense and more abundant,) the heat was most excessive. And nearer to Guayaquil and to the sea, was even intolerable.

Again; if *heat* were actually in the rays of the sun themselves; then, on causing them to

* Ulloa's Voyage, vol. I. p. 229.

converge

converge to a focus, either by a convex lens, or concave mirror, it might be expected, that the heat should be found to increase gradually, in the space of the *conical convergency*, from the base at the glass, to the burning focus at the *apex*. But the case is not so. For instead of that; although the heat at the focus be, by the effect of some glasses, (as by that of Mr. Parker's lens,) so great, as to flux gold almost in an instant; yet, on putting your hand, in any part of the conical convergency, you hardly perceive any additional warmth at all. And you may put your finger, even within an inch of the focus itself, and not be hurt.

Nay, if a piece of wood be inclosed within a decanter, full of water; you may, by means of the *focal rays*, charr, or burn the wood to a coal, in the midst of the water; and yet the sides of the glass decanter, through which the rays pass, so very near to the focus, will not be cracked, or any ways affected; nor will the water be in the least degree warmed.

These experiments already mentioned, have been actually made with Mr. Parker's great burning lens, in Fleet-Street. The piece of wood was large enough to have some of its substance left entire, and untouched: and it

was

was inserted in a large decanter of water, about eight inches in diameter, and was completely charred very deep; only emitting bubbles of air during the operation.

With this same extraordinary glass also some other experiments were made, which greatly confirm all that is here said. The focus was caused to shine into the midst of the water, where the wood had been when it was
 50. charred; but no continuance of the focal rays there, would either heat the water, or crack the glass. As soon, however, as a piece of metal, either of iron, or of lead, (in which we well know there is what has been called phlogiston*, but is rather *fixed fire*, or the
fluid

* I beg leave to make use of *this sort of distinction* throughout all these Observations, because I really am convinced, by Mr. Lavoisier's excellent Memoir (published in the Memoirs of the Academy of Sciences for 1783, p. 505,) that there is not any such thing as *phlogiston*, properly so called, according to the definitions hitherto given by Stahl, Becher, M. Baume, or even by M. Macquer.

As there is unquestionably, however, such a fluid as *fire*, or the *elementary fluid of heat*, which is capable of being reduced to a fixed and solid state, and does really exist in all those bodies which were supposed to contain phlogiston; and seems in many instances to have been mistaken for phlogiston, and to have been the cause of
 those

fluid of heat fixed,) as soon as either of these were put into the midst of the water, they became too hot to be touched; and communicating their heat to the water, made it not only warm, but the iron caused it to boil almost immediately.

And when again the decanter filled with cold water only had been suffered to have the focal rays fall into the centre of it, for some time; and yet was no ways made warm, or affected; if a little ink were poured into it, 51.
(which we know contains the vitriolic acid*,

and those curious phenomena which have been attributed to phlogiston; and as many of the extraordinary facts discovered, under the idea of its being *phlogiston*, are of great importance to be considered in the course of the present Disquisition; I must, with this previous explanation, and under this restriction, frequently mention the word *phlogiston*, in the manner I find it used by those excellent philosophers, by means of whose labours and abilities we are made acquainted with the experiments in question; and as all their conclusions will hold equally good, even if we consider the fluid of *fire*, as being in reality the substance concerned, when *phlogiston* is named by them. I hope I may venture to do so, without entering into any controversy, or giving any offence; and may be at liberty, so doing, to go on, in this manner, in the pursuit of truth.

* There seems, from some circumstances, to be some sort

and which would therefore *attract* certain parts of the water, and set free the phlogiston, or fluid of *fire*, that was before *fixed* in the water) the mixture began to boil very soon.

This matter, however, deserves still more explanation.

It is well known that *ink* is composed of green vitriol, and water †, tinged by means of nut galls. It contains, therefore, the *vitriolic acid*, and the substance of the calx or earth of iron. And water contains a substance that is most strongly attracted by the acid of vitriol ‡; (which, in every instance, attracts in the strongest manner the humidity of the air.) This latter substance, therefore, unites instantly with the acid of vitriol; and by that means disengages a portion of the *elementary fluid of fire* from the water (wherein it had before been most compleatly locked up); and leaves that *elementary fire* at liberty to join itself to the substance of the calx or

sort of analogy between the vitriolic acid, and what Mr. Lavoisier calls the basis of vital air, or the principle oxygen.

† Watson's Chemistry, vol. I. p. 243.

‡ Ibid. vol. III. p. 97.

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earth of the iron ; in the same sort of manner that the *fluid of fire* is fixed (as it is called) and joined to, and inserted between the pores of metals* ; (in consequence whereof they become capable of being expanded by heat). Hence, therefore, the elementary fluid of fire, 52. in a part of the mixture in the decanter, by means of the ink, becomes capable of being acted upon by the sun's focal rays; just as the same fluid, in a piece of iron, or lead, is capable of being acted upon by them in the midst of the water, so as to produce heat immediately.

* Those who are at all acquainted with chemistry will be at no loss to understand what is here said. But, for the sake of others, I must beg leave just to subjoin the curious conclusion of M. Lavoisier, concerning the substance of metals. It is to this effect (in the Memoires de l'Academie Royale, for 1783, p. 524.)

One cannot, he says, form a right idea of the phenomena attending the *expansion* of metals by heat, without acknowledging the existence of a *particular fluid*, the accumulation whereof is the cause of heat, and the absence of which is the cause of cold: it is this fluid, without doubt, which lodges between the particles of bodies; which keeps them asunder, and occupies the space which they leave between each other when any metal is expanded: and this fluid is the *fiery fluid*, or *matter of heat*, or elementary fluid of heat.

And it is also still further very remarkable; and tends to elucidate this matter more fully; that the mixing of *strong* acid of vitriol and water together, will, in consequence of the process that takes place by means of the decomposition of the elementary fluid of fire, produce of itself alone a very great degree of heat*; even without the help of the sun's focal rays: whilst at the same time, the whole compound mixture will occupy less space than it did before†; because the particles of water now attract each other more strongly, and have lost some of the fire that kept them by repulsion more asunder.

And now, from what has been thus remarked concerning the effect of ink upon water, we may in some degree understand, why the water is not heated whilst the wood is burned and charred in the middle of it. For the reason seems plainly to be this; that although charcoal does indeed contain *fixed fire*, and a vast portion thereof, even so as to be almost entirely composed of it, and inflammable air; yet this *fixed fire*, (or *phlogiston*, as it used to be called) is obtained by the very

* Watson's Chemistry, vol. I. p. 260.

† Hooke's Experiments, p. 208.

operation of charring itself. And therefore, instead of there being any phlogiston, or *fixed fire*, let loose, into the water, or set at liberty, so as to be acted upon by the sun's focal rays, whilst any part of the wood remains unburned, the sun's rays do indeed, 53. by their effect upon the wood, merely contribute to the operation of charring: that is, to the causing the wood to absorb *fire* and inflammable air (or phlogiston) from the water, and to the fixing of the fluid of *fire*, or *heat*, in the wood.

And in truth the effect *here* of the sun's rays, in the midst of the water, is much like the effect of the fire used in making charcoal, when the whole heap of burning wood is closely covered up with earth, and protected from the surrounding air: for in the experiment under consideration, fire seems equally to be *absorbed and fixed by the wood*, instead of being let loose so as to occasion heat.

And with regard to the water not being heated by the focal rays, so long as it remains pure and unmixed; it may be observed; that water itself is ever disposed to imbibe more and more phlogiston, or *fire*, just as a sponge imbibes water; and to absorb it, rather than

to part with it*. And therefore the fluid of fire in the water, is not in a state of liberty, so as to be put in action by the sun's focal rays.

This also is perhaps even the principal cause why water extinguishes fire; as it is, moreover, very well known, all substances greatly *loaded with* what is called phlogiston, will extinguish fire; whilst indeed *the burning* of bodies is, properly, merely *that* operation that takes place, when *fire* or *phlogiston* that was before fixed in them, escapes from one substance to another, which had either none, or a less quantity thereof previously in it.

All these most curious and new experiments, then surely prove, that the heat is merely *in a distinct fluid*, which is acted upon by the rays concentrated at the focus; and that it is not in the rays of the sun independent of that fluid.

54. And it would be an unpardonable omission, not to take some notice, on this occasion, of Sir Benjamin Thompson's curious experiments, concerning heat, related in the last

* See Philosophical Transactions, vol. LXII. p. 231, 232, 233. volume

volume of the Philosophical Transactions*; the result of which is, that, contrary to expectation, the Torricellian vacuum, is found to be a *worse* conductor of heat, than any other; although it be the *best* conductor of the electric fluid†. And that, in short, the conducting powers of heat, by means of atmospherical fluids, are as follows:

Mercury	- - - - -	1000
Moist air	- - - - -	330
Water	- - - - -	313
Common air, density = 1,		$80\frac{4}{100}$
Rarified air, density = $\frac{1}{4}$		$80\frac{3}{100}$
Rarified air, density = $\frac{1}{24}$,		78
The Torricellian vacuum	-	55

From whence it may be concluded, that, consistently with all that has been here advanced, heat is not in the sun's rays, nor indeed in any *rays* of light, though they do sometimes excite it; but in a fluid *per se*, existing on the surface of the earth: which fluid is, in part, removed, and exhausted, by the means of making the Torricellian vacuum; but which abounds in all common air, and in

* Vol. LXXVI. p. 273.

† Ibid. p. 274—304.

moist air; and in water (which is known to be the *sponge* of phlogiston or *fire*) most of all; next to metals, which seem to be its most quiet, and fully saturated, residence on earth.

And, still further, that there is such a really existent fluid, which we may call *the fluid of fire*, or *the elementary fluid of heat*, (although Chemists have hitherto only considered it as *phlogiston*, and as mixed with other matter; and did even, for a while, §5. only define *phlogiston* negatively, by shewing merely *what it was not*;) and that this fluid is capable even of being reduced to a *fixed* and *solid* state, as much as *air* is; may be concluded from the following most curious experiment, made by that able investigator of Natural Philosophy Dr. Priestley.

If a piece of heated charcoal, well and sufficiently charred, be placed within the exhausted receiver of an air-pump, and the rays of the sun be thrown, by means of a large burning-glass, upon the charcoal; so as to have it in the focus; the charcoal will first burn; and then completely vanish away; and in appearance be annihilated; without leaving any *caput mortuum*; which shews, that

that the whole of the fixed substance, where-
of the solid body of the charcoal, so highly
purified, was composed, was merely *fixed in-
flammable air*, and *fixed fire*, or as it is com-
monly called *phlogiston*. And, indeed, that
the greatest part of it was truly *fixed fire*, and
mere inflammable air, or what has been deem-
ed *phlogiston*, is manifest both from what this
curious Observer says himself, and also from
the effect which charcoal is well known to
have on the vitriolic acid, and on the calx of
any metal; as shall be mentioned hereafter.

This curious experiment is described as fol-
lows in the Philosophical Transactions *, and
the Doctor remarks, very truly, that it seems
to contradict what has hitherto been an esta-
blished maxim amongst Chemists,

“ It is generally said, that charcoal is in-
“ destructible, except by a red heat in *contact*
“ *with air*. But I find that it is perfectly
“ destructible, or decomposed *in vacuo*; and,
“ by the heat of a burning lens, almost whol-
“ ly converted into *inflammable air*; so that
“ nothing remains besides an exceeding small
“ quantity of white ashes, which are seldom
“ visible, except when, in very small parti-

* Phil. Trans. vol. LXXIII. p. 411.

56. "cles, they happen to cross the sun-beam, as
 "they fly about within the receiver. It would
 "be impossible to collect or weigh them;
 "but, according to appearance, the ashes
 "thus produced from many pounds of wood,
 "could not be supposed to weigh a grain.
 "The great weight of ashes produced by
 "burning wood in the open air, arises from
 "*what is attracted by them from the air.*
 "The air which I get in this manner,
 "is *wholly inflammable*, without the least
 "particle of *fixed air* in it*. But, in order

to
 "Whilst this curious experiment of Dr. Priestley's is
 under consideration; I cannot but just mention in this
 note, another that has some relation to it.

When pure charcoal is burnt in a close receiver or vessel containing vital air, the charcoal is entirely consumed and disappears, and the vital air is converted into what Mr. Lavoisier calls *fixed air*. And if the operation is made in a vessel exactly shut close, and the vessel be weighed both before and after the combustion, there will be found not to have been either increase or diminution of weight in the whole together; but the vital air within the vessel will have acquired just as much additional weight to what it had before, as was equal to the weight of the charcoal. *Memoires de l'Academie Royale, 1783, p. 517.*

Hence, therefore, we may plainly perceive, that the whole of the inflammable air which was fixed in the charcoal,

" to this, the charcoal must be perfectly well
 " made ; or with such a heat as would expel
 " all the fixed air which the wood contains ;
 " and it must be continued till it yield in-
 " flammable air only, which, in an earthen
 " retort, is soon produced.

" Wood, or charcoal, is even perfectly de-
 " structible, that is, resolvable into inflam-
 " mable air, in a good earthen retort, and a
 " fire that would melt iron. In these cir-
 " cumstances, after all the fixed air had come
 " over, I have several times continued the
 " process during an whole day ; in all which
 " time inflammable air has been produced
 " equally, and without any appearance of a
 " termination. Nor did I wonder at this,
 " after seeing it wholly *vanish into inflamma-*
 " *ble air in vacuo.*"

57,

After having thus transcribed the account
 of this most curious experiment, just as it is

coal, was altogether absorbed by the vital air, and conti-
 nued, when so dissolved and absorbed, to have just the
 same weight it had before in its fixed state. But it is re-
 markable, that the bulk of the whole mass thus united is
diminished ; a part of the fixed fire, which was in both,
 being expelled by the greater attraction and nearer ap-
 proach of the particles of the air thus loaded.

related

related by Dr. Priestley, it would however be unpardonable, not to mention; that the Doctor, having had occasion to reconsider it, found, that in truth the phlogiston, or *fixed fire*, could not be let loose, or set at liberty from the charcoal, *in vacuo*, without * the assistance of a small portion of *damp vapour* which arose from the wet leather; (that is, in reality, without the assistance of *water*, in some shape or other;) whence it follows, that the *inflammable air*, which the Doctor acknowledges he had mistaken for *pure phlogiston*, cannot exist without water †.

But we may take leave to add; that it is by no means a consequence, from hence, that therefore there is no such thing as phlogiston *per se*, (or as *fixed fire*;) although some very able philosophers are inclined to conclude against the existence of *phlogiston* properly so called: — for, on the contrary, this observation seems rather to induce us to apprehend, merely, that *inflammable air*, which approaches so nearly to the nature of what has been taken for *phlogiston*, as to have first detected

* Philosophical Transactions, vol. LXXV. p. 288, 289.

† Ibid. p. 290.

its real existence, and to have been mistaken for it; is, in truth, at best, in its most essential part, *fire*, or *the elementary fluid of heat*, mixed with, and debased by *water*. And it may therefore only lead us rather to suspect, that the fluid of *fire* itself, or what was taken for *phlogiston*, when mixed with inflammable 58, air, is, in its own nature, (as to any experiments that have hitherto been made) quite invisible to us, and unperceivable in its substance *when existing alone*, and in a pure, and perfect state; just as pure and perfect elementary air, or at least as the *principe oxygene*, is; and that it becomes known to us, only by its effects; when *fixed* in metals, or charcoal; or when *set loose* together with watry vapour, or air.

And indeed, on the very same grounds on which the existence of *the fluid of fire*, (or of *phlogiston per se*, as it may perhaps be called,) is denied by any, (if it ever be denied with this limitation,) the existence of air *per se* may be denied: for we never meet with it, or can make, as yet, any experiments upon it, in a perfectly pure and unmixed state. And much more may the existence of water *per se* be denied, in consequence of the experiments lately made,

made*, some of which are recorded in this very paper, of Dr. Priestley's.

Yet, in reality, no one can fairly doubt of the real existence of *air*, or of *water*. Neither, therefore, do I doubt of the real existence of *the fluid of fire*, or in other words of *the elementary fluid of heat* (which has been taken for *phlogiston*): but am persuaded it exists in such a state, as to be considered with great propriety, as *a fluid*, quite distinct from either air or water; and even just as much so as air is distinct from water: which is fully sufficient for all the purposes to which the account of it is intended to be applied, in any part of these Observations.

And I cannot but remark, how perfectly consistent with these ideas, the other conclusions of Dr. Priestley himself are, in this very paper: for he says, after describing several most curious experiments for procuring inflammable air †, "I subjected to the same process a variety of substances *that are said* "NOT to contain *phlogiston*, but I was never "able to procure inflammable air by means of

* Philosophical Transactions, vol. LXXV, p. 287,

209.

† Ibid. p. 303. See also p. 295.

" them;

“ them ; which strengthens the hypothesis of
 “ the principal element in the constitution of
 “ this air having been derived from the sub-
 “ stance supposed to contain phlogiston, and
 “ therefore that phlogiston” (*which is what I
 here venture to conceive to be rather the fixed
 fluid of fire*) “ is a real substance, capable of
 “ assuming the form of air, by means of wa-
 “ ter and heat.”

And to all this I cannot forbear adding his
 most remarkable words, at the end of the pa-
 per. “ I only wish to hint, that some import-
 “ ant conclusions seem to be nearly within
 “ our reach.”

Another observation I must now also beg
 leave to take notice of, which is made by Mr.
 Nairne, and mentioned in the Philosophical
 Transactions* ; for it in like manner tends
 to confirm the idea we are pursuing.

First, he observed, that when charcoal
 lighted was put into the receiver, it even *con-*
sumed the common air that was within the
 glass ; and *absorbed* it very fast ; so as to make
 the exhaustion go on the quicker : which, if
 I do not mistake his observation, appears
 plainly from the comparison of the barometer

* Phil. Transf. vol. LXVII. p. 631 and 637.

gage and pear-gage *. And, in the next place, he tells us, as the result of all his curious experiments, on the exhaustion of air †; that he had discovered, there was *a certain vapour*, which arose, and occupied the place of the permanent air, as the latter was exhausted: and that this vapour it was which prevented a perfect exhaustion.

60. In consequence then of this curious fact, I cannot but observe, that as all metal abounds greatly with what has been called phlogiston (i. e. with the *fluid of fire* in a fixed state); it being one of its constituent parts; so I cannot but suspect, that *this vapour*, mentioned by Mr. Nairne, was neither more nor less than the *fixed fire* (or phlogiston) let loose from the brass plate under the receiver, *in vacuo*. Concerning this matter, however, I will not venture to decide. I rest satisfied merely with the conclusion drawn, from the experiment of the burning of charcoal *in vacuo*; namely, that there is *a substance*, that deserves to be distinguished from *fixed air*, and from *air*, properly so called; which substance is what I continually refer to, and what de-

* Phil. Transf. vol. LXVII. p. 361.

† Ibid. p. 637.

serves to be called *the elementary fluid of heat**, as a real separate existence, and not merely

* That in reality, the *fluid of fire* is the great cause of all the effects produced by what has hitherto been called *phlogiston* (whether there be, or be not, any such thing as *phlogiston*, according to the received idea) seems to be a conclusion that may even be drawn from the observations of that very able philosopher Mr. Kirwan, in the *Philosophical Transactions*, vol. LXXII. p. 209, although he is a strong assertor of the existence of *phlogiston*: for he says,

"It seems therefore sufficiently proved, *that inflammable air*, purified from the acids, or other substances that expel it from its basis, and also from all particles of the body to which it was originally united, such as inflammable air from metals received on mercury, and well washed in lime water, is *one and the same substance with phlogiston*, differing only in *quantity of fire*; inflammable air containing nearly the same quantity of this element as the same bulk of atmospheric air."

Again, "It may appear extraordinary, supposing inflammable air and *phlogiston* to be the same substance, that inflammable air should mix so easily with water, whereas *phlogiston* constantly repels, and is repelled by it; but this entirely depends on the state of this same substance, which, when fixed and concrete, is called *phlogiston*, and when rarified and æriform, *inflammable air*. In this latter state it mixes with water in proportion to its rarefaction."

From all this, if I understand the passage rightly, we may be led to conclude, that *inflammable air*, or what has been

merely as some Chemists have formerly considered *phlogiston*, as a mere negation of known qualities.

And

been called *phlogiston*, is properly the fluid of fire mixed with, and (if I may be allowed the expression) debased by *common air*, or some vapour; and that it becomes more *elastic* in proportion as it contains more fire.

Mr. Kirwan concludes (p. 210.) that *phlogiston*, in a state perhaps 100 times rarer than inflammable air, and consequently containing much more fire, may possibly constitute the electric fluid.

Nor is all that has been here observed and advanced, in reality contradicted even by what Dr. Fordyce observes, in the Philosophical Transactions, vol. LXX. p. 38, where he says, "A metal, in its metallic form, is a compound of a pure calx, and a substance, which has been called inflammable air, but which is an oil found out by Stahl to exist in metals, and which we would call the oil of metals." For here again the *fluid of fire* is considered only as in a debased state, and compounded with other substances; which being mixed with it, cause it to assume the appearance, or rather to deserve the denomination, of *oil*.

Finally, I cannot but cite a most curious and remarkable passage, from Mr. Kirwan's most ingenious paper in the Philosophical Transactions, vol. LXXII. p. 197, which speaks a language so exactly corresponding with all that is said in the above remarks, that it ought by no means to be omitted.

"By *phlogiston*," he says, "is understood that principle in combustible bodies, on which their inflammability
"principally

And from the consideration of the nature 61.
 of *this substance*, we may account for that singular circumstance, that cold is increased by evaporation: for the reason seems plainly to be, because a portion of the fluid of *fire*, or 62.
 of *elementary heat*, which was in contact with the body from whence the evaporation is made, is carried off, together with the evaporated moisture which contained it.

And therefore, ice is produced, in the torrid zone, in the East Indies, by filtration and evaporation. And the sun's rays even contribute to hasten the process of producing a great degree of cold by this means.

This has been excellently observed, in the very curious *Chemical Essays** of the Bishop of Landaff, who, at the same time that he

"principally depends: that principle to which metals owe
 "their malleability, and *splendour*: and which combined
 "with vitriolic acid forms sulphur; that which *diminishes*,
 "respirable air." And again, "*inflammable air* is that
 "very principle which alone is truly inflammable." That
 is, in other words, neither any other bodies, nor air itself,
 nor vapour from water, are at all inflammable, except
 when mixed with *the fluid of fire*: all which is exactly
 consonant with all that is affirmed in the remarks
 above.

* *Chemical Essays*, vol. III. p. 127.

has laboured to render science easy and familiar to mankind, has, with a degree of piety becoming his sacred function, endeavoured, in many parts of his work, to cause philosophical investigations to become the means of increasing true and rational devotion.

The process for making ice in the torrid zone, is thus described: "The manner of making ice in the East Indies, has an evident dependence on the principle of producing cold by evaporation. On large open plains the ice-makers dig pits about 30 feet square, and 2 deep; they strew the bottoms of these pits, about eight inches, or a foot thick, with sugar-canes, or with the dried stems of Indian corn. Upon this bed they place a number of unglazed pans, which are made of so porous an earth, that the water penetrates through their whole substance. These pans, which are about a quarter of an inch thick, and an inch and a quarter deep, are filled towards the dusk of the evening in the winter season, with water which has been boiled, and then left in that situation till the morning, when more or less ice is found in them, according to the temperature of the weather; 63. there being more formed in *dry and warm* weather,

weather, than in that which is cloudy, though it may chance to be colder to the feel of the human body. Every thing in this process is calculated to produce cold by evaporation. The bed on which the pans are placed, suffers the air to have a free passage to their bottoms; and the pans, in constantly oozing out water to their external surface, will be cooled in consequence of that water being evaporated by a gentle stream of warm dry air; the power of the air to evaporate water depending much upon its warmth and dryness.

They have a kind of earthen jar, also, in some parts of Spain, called *buxaros*, which are only half baked, and the earth of which is so porous, that the outside is kept moist by the water filtering through; and, though placed in the sun, the water in these pots remains *as cold as ice*: and it probably is colder from these jars being placed in the sun; because the evaporation is thereby increased.

The *Blacks* at *Senegambia*, also, have a similar method of cooling water. They fill tanned leather bags with it, and hang them up in the sun; the water oozes more or less through the leather, so as to keep the outside of it wet, which, by its quick and continued

evaporation, occasions the water within the bag to grow considerably cool*.

The fluid of *fire*, or of *elementary heat*, therefore, is that alone, which by its presence, when let loose and properly acted upon, occasions warmth, and burning. And the loss and removal of this same fluid, by any means, occasions cold, and even freezing; and that under the very strongest influence of the sun's rays.

64. And this fluid is not only found existing in its fluid state; but may be discovered to be fixed very often; and to be reduced even to a state of the greatest solidity.

For, with this *elementary fluid of heat*, or of *fire*, (which has hitherto been treated as being what was called phlogiston, and has been continually mentioned by that name, whenever it came under consideration,) it is well known, charcoal does so much abound, that metals, after being reduced to a calx, (by means of having their phlogiston, as it is called, taken away;) may be restored again, by being mixed with charcoal in the fire.

* See also Philosophical Transactions, vol. LXIV. p. 252, vol. LXX. p. 486, and Swinburne's Travels vol. I. p. 305.

And so also sulphur, after it has been decomposed, and reduced to the mere *vitriolic acid*, may be restored again, and be regenerated, by having the vitriolic acid distilled with charcoal.

Yet it is utterly impossible that this fluid of *elementary fire* should be the same thing as the rays of the sun: because (as has been most admirably observed by Mr. Lavoisier), if that which constitutes so considerable a part of metallic bodies, and has hitherto been commonly called phlogiston, were, what Mr. Macquer takes it to be, *fixed light*, and the same as that of the sun; then, the *calces* of metals, on being exposed to the focal rays of a burning mirror, or burning lens, ought to be restored to a metallic state, and to be fluxed immediately; whereas, on the contrary, they never are so restored: but the focal rays even calcine all metals except gold constantly*.

And this calls to remembrance another most curious experiment made with Mr. Parker's great lens:

He has a piece of calx of tin†, (i. e. of tin

* Memoires de l'Academie Royale, 1783, p. 515.

† This piece Mr. Parker shewed me, September 25.

tin deprived of its phlogiston, or *fixed fire*,) in which appear, upon examining it with a microscope, a number of the most curious, minute, and perfectly formed crystals. This piece, if placed *upon an earthen base*, may be exposed to the focus of the lens, for any time whatever, and yet will not *flux* at all: but if it be placed *upon a piece of charcoal*, it fluxes in an instant, because the *fluid of heat*, i. e. of *fire*, in the charcoal, is set at liberty, and mixes with it.

Further, it seems to appear, that the sun's focal rays, even when acting upon the *fluid of fire* or *fluid of heat* itself, produce the heat perceived, at first, only by their collision, and rubbing together, just as two pieces of cold wood do. For that they do so rub together, appears in a degree visible to the eye; as Mr. Parker assured me he could always perceive the effect thereof, in a violent rotatory motion, in the rays at the focus. Which rotatory motion always became visible on a small mass of gold, when melted; for it instantly assumed such motion also,

1786; when he confirmed to me, with his own mouth, all the facts, relating to the experiments made with his glass, that are mentioned in these sheets.

round

round its axis ; and that invariably, *the same way* as the earth moves round its axis, and as the planets move in their orbits. And he added, that he could always perceive the velocity of this motion to be *accelerated*, when at any time the sun began to shine out brighter than before.

And further ; having the curiosity, occasionally, to try what the sensation of burning at the focus was, and having put his finger to it for that purpose, he says, it never seemed like the burning of fire, or of a candle : but the sensation was that of a *sharp cut* with a lancet.

Lastly, I ought not to neglect mentioning, that he told me, he constantly took particular notice, that the time when the lens always produced its greatest effect, was *not just at noon* ; as he expected would have been the case, when the sun's rays were unquestionably strongest, and most direct ; but in the afternoon, about five o'clock : which circumstance he could no otherways account for, (as there certainly was not such a strong congeries of rays at that time ;) except from 66. this single consideration, that the atmosphere, in which the glass stood, had, by the conti-

nuance of the warmth of the day, become still more warmed and heated ; and therefore bodies in it were *more easily* acted upon. And, truly, if a separate and distinct *fluid of fire*, or *fluid of heat*, in the atmosphere, be indeed the real cause of heat, and not the sun's rays themselves ; then this would necessarily be exactly the case.

From all these facts then put together, surely we may conclude, that the immediate cause of heat, *to us*, is something *extraneous* to the rays of the sun : in short, is a fluid residing in our own atmosphere ; and a fluid capable of being fixed, as air is.

This *fluid*, therefore, *this elementary fluid of heat*, and *fire*, is properly *our candle*, and *lamp light* and *our heat* ; and *here*, on earth, truly alone is *this light*, and *our fire*, and its attendant influences of heat ; but there, above, in the sun, we may conclude, are only blessed *emanations of original light*, producing all the glorious appearances of heaven ; and needing no light of any sun *by day*, nor of any moon *by night* *.

And, indeed, that there may be real appearances of *fire* and *flame*, as well as of bril-

* Revelations, ch. xxi. ver. 32.

liant colours emitted, and of light, even on earth, without any real heat or burning; is manifest, not only from the appearance of the chariot of fire, and of the multitude of horses of fire, which, we are informed, were, on a certain occasion, round about Elisha, and which were also seen by his servant as surrounding them both; but it is moreover manifest from that first most tremendous appearance vouchsafed to be seen by Moses, in Mount Horeb; when the fire appeared in the midst of the bush, or thicket, and yet the bush was not consumed.

The account is as follows :

67.

Exodus, ch. iii. ver. 1, 2, 3, 4, 5.

1. Καὶ Μωυσῆς ἦν ποιμαίνων τὰ πρόβατα Ἰσθὺρ τῷ γαμβρῷ αὐτοῦ, τῷ ἱερεὺς Μαδιὰμ, καὶ ἤγεν τὰ πρόβατα ὑπὸ τὴν ἔρημον· καὶ ἦλθεν εἰς τὸ ὄρος τῷ Θεῷ, Χωρήβ.

1. *And Moses was feeding the sheep of Jethro [or Jothor] his father in law, the priest of Madian; and he led the sheep from the desert; and came to Horeb [or Choreb] the Mount of God.*

2. * Ωφθη

2. Ὡφθη δὲ αὐτῷ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς ἐκ τῆς βάτης· καὶ ὅρα ὅτι ὁ βάτος καίεται πυρὶ, ὁ δὲ βάτος ἔκκαλεται.

2. *And an angel* of the Lord appeared to him in a flame of fire out of the thicket [of wood at the foot of the mountain]: and he saw that the thicket burned with fire; but yet the thicket was not consumed.*

3. Εἶπεν δὲ Μωυσῆς· παρελθὼν ὄψομαι τὸ ὄραμα τὸ μέγα τῆτο, τί ὅτι ἔκκαλεται ὁ βάτος.

3. *And Moses said, I will go and see what this great appearance is; and why the thicket is not consumed.*

4. Ὡς δὲ ἶδεν Κύριος ὅτι προσάγει ἰδεῖν, ἐκάλεσεν αὐτὸν Κύριος ἐκ μέσων τῆς βάτης, λέγων· Μωυσῆ, Μωυσῆ. Ὁ δὲ ἔειπεν· Τί ἐσίν;

* There is no article annexed to the word ἄγγελος in this place.

4. *And*

4. *And when the Lord saw that he drew near to examine, the Lord called unto him out of the midst of the thicket, saying, Moses, Moses! And he said, What is it?*

5. Καὶ εἶπεν· Μὴ ἐγγίσης ὧδε· λύσαι τὸ ὑπόδημα σε ἐκ τῶν ποδῶν σε· ὁ γὰρ τόπος, ἐν ᾧ σὺ ἔστηκας ἐπ' αὐτῆς, γῆ ἁγία ἐστίν.

5. *And He said, Do not approach near to this place. Loose thy sandals from off thy feet*.*

* It is well known, that the loosing the sandals from off the feet has ever been a mark of religious respect and reverence in the East; and is so to this hour: the Turks always performing this ceremony, when they either enter a mosque, or the apartment of any great man.

It is also well known, that most great mountains, in their wild state, such as Ida, Teneriffe, and others, have generally a thicket of wood surrounding their base.

And Dr. Shaw informs us, (p. 443.) that the species of plants most abundant in the desert, near Mount Sinai, are the *tamarisk* and *acacia*. Of these plants therefore, most probably, the thicket did consist.

And this seems to be confirmed by what Dr. Pococke says, (vol. I. p. 145.) that Horeb still abounds in small shrubs, and aromatic herbs, where they feed their cattle. And that there are also, among them, several white thorn trees, such as he had not seen any where in the East, except about Antioch; (which were probably the same kind of acacias as are described by Dr. Shaw.)

For

For even the spot whereon thou now standest is sacred ground.

Now, if such an appearance as this could exist even upon earth; and if it could be seen in the midst of the thicket, and remain there without injuring the wood of the thicket; much more may such glorious appearances be conceived to exist on the sun, without causing it to be an ignited body, burning with intolerable heat, according to vulgar apprehension. It may therefore well be conceived to be a glorious mansion of blifs, and even *heaven itself*.

69. Nor does such idea, of the sun being one of the heavens; and peculiarly *our heaven*; tend in the least degree to revive any idolatrous conceptions concerning the heavenly bodies, or the hosts of heaven; since we may add to the sublime reflections in the book of Job, which have been already mentioned, that it leads us, on the contrary, to consider our sun, and all the other fixed stars, merely as so many mansions*, and habitations of residence; merely as so many *Islands* (as it were) of Blifs, placed in the vast ocean of space.

* John, ch. xiv. ver. 2.

And leads us to true humility, when we consider our own present real situation ; as being merely upon a poor little wandering planet ; receiving only imperfect dawnings of light, and feint views of the works of the Almighty.

And at the same time that this conception is so great, and perfectly consistent with the Holy Scripture on the one hand, and with the most important of our philosophical discoveries on the other ; and accords most minutely with Mr. Herschel's observations concerning the *different colours* of the fixed stars : so from hence also we may learn to account for that singular circumstance, that some of the fixed stars seem to have changed *their colours* ; as is remarked, in the Philosophical Transactions†, concerning the Dog Star ; which is reported, by ancient authors, to have been taken notice of for its *redness* ; whereas it is now of a *white* colour. For the increase of objects emitting a radiant brightness (similar to that mentioned, in the Holy Scriptures, in the description of the garments of the angels at the sepulchre,) might occasion such a sort of change in the appearance of any star.

* Vol. LI. p. 499.

Hence,

And

Hence, moreover, we may, in some measure, account for that different degree of brightness, on the different sides of some stars,
 70. by means whereof the periodical revolutions of each of them, round its own axis, become visible to us : as in the case of Algol * ; and of one in the constellation Antinous † : for if

* See the Philosophical Transactions, vol. LXXIII. p. 474. and vol. LXXIV. p. 1.

† Ibid. vol. LXXV. p. 127. Another variable star in the constellation Lyra, is particularly described (by Mr. Goodricke, who made the first discovery concerning Algol) in the Philosophical Transactions, vol. LXXV. p. 153 : and still another, in the head of Cepheus, is as particularly described, vol. LXXVI. p. 48.

And others, having similar changes, are mentioned, vol. LXXVI. p. 195, 199 ; as one in Hydra ; and one in the Swan's neck. In which curious paper, also, several changes of appearance, of a different kind, are mentioned ; which do not relate to the present subject ; but may justly lead astronomers to suspect, that some of the stars there described, as becoming visible only after long intervals of time, are possibly comets, belonging to other suns, in their aphelia.

And amongst these remarkable records, concerning variable stars, we ought by no means to forget the account of that, in the neck of the whale, which appears and disappears periodically, seven times in six years ; continuing in the greatest lustre, for fifteen days together, and being never quite extinguished.

one

one side of any star abounds with a multitude of individual objects, upon the whole emitting more light in quantity, and more brilliant in its kind, than those on the other side of that star, the effect must be just such as we perceive with regard to the stars above mentioned.

The ideas intended to be conveyed by these remarks, may perhaps appear, to some minds, who are greatly wedded to commonly imbibed prejudices, both novel, and extravagant: but indeed the real ground for marvel is rather, that *such kind of ideas* should have escaped notice hitherto; or the meeting with any acceptance sooner: when on the one hand, we find it almost the uniform language of Scripture, really to call the fixed stars *the heavens*; and to speak of them as *being such*: and when, on the other hand, our blessed 71. Lord himself leads us very frequently, by his discourses, to conceive that the existence of things in heaven, and in a future state, is, and will be, as real an appearance of consolidation, in its kind, as that of any substances on earth.

Thus we read amongst the sublime expressions of the royal Psalmist:

Psalm

Psalm xxxiii. ver. 6.

By the word of the Lord were THE HEAVENS made; and all the host of them by the breath of his mouth.

Which, according to the translation of the LXX, is still more nervous, and rightly expressive of the true idea. For the translation of the LXX has it :

6. Τῷ λόγῳ Κυρίου οἱ ἔθραιοι ἐστερεώθησαν,
καὶ τῷ πνεύματι τῆ σόματος αὐτῆ
πάσα ἡ δύναμις αὐτῶν.

Which may be rendered *thus*, most literally :

6. *By the word of the Lord were THE HEAVENS consolidated, and all the might that is in them [i. e. ALL THE MIGHTY WORKS IN THEM] by the spirit [OR MANIFESTATIONS OF THE SPIRIT] proceeding from his mouth.*

So again,

Psalm vii. ver. 3 and 4.

3. Ὅτι ὁψομαι τὰς ἐναντιὰς σου, ἔργα
τῶν δακτύλων σου,
Σελήνην καὶ ἀστέρας αἱ σὺ ἐθεμελίωσας

4. Τίς

4. Τίς ἐστὶν ἄνθρωπος, ὅτι μιμνήσκη 71.

αὐτῶ,

ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτη
αὐτόν.

3. *When I shall* behold* THY HEAVENS,
the works of thy fingers; the moon, and the
stars, which thou hast laid the foundations of.

4. *What is man, that thou rememberefst him;*
or the son of man, that thou vouchsafest to have
superintendency of him?

So again,

Psalms (xix. ver. 1.

Οἱ οὐρανοὶ διηγνῶνται δόξαν Θεῶ.

Ποίησιν δὲ χειρῶν αὐτῶ ἀναγγέλλει τὸ
ἔργον αὐτοῦ.

THE HEAVENS declare the glory of God;
and the CONSOLIDATED [OR CONSOLIDAT-
ING] SUBSTANCE, the work of his hands [OR
WHAT HIS HANDS HAVE MADE.]

So again,

* The expression of the future tense here ought not to
be passed by unnoticed.

VOL. I.

I

Psalms

Pſalm cxlviii. ver. 3 and 4.

3. Αἰνεῖτε αὐτὸν ἥλιος καὶ σελήνη.

Αἰνεῖτε αὐτὸν πάντα τὰ ἄστρα καὶ τὸ
φῶς.

4. Αἰνεῖτε αὐτὸν οἱ ἑράνοι τῶν ἑρανῶν.

Καὶ τὸ ὕδωρ τὸ ὑπεράνω τῶν ἑρανῶν.

73. 3. *Praise Him sun and moon, praise Him
all ye stars, and THE LIGHT *; [i. e. THE
ELEMENTARY FLUID OF LIGHT, THE VERY
MEANS OF SEEING THEM.]*

4. *Praise him YE HEAVENS OF HEAVENS,
and the water that is above the heavens.*

That is (according to the true propheticall
meaning of *water*) *the multitude of people*, or
of spirits, upon the heavens. And as this in-
terpretation greatly enlarges the idea; so per-
haps we may fairly add, on this occasion, that
no man could ever, satisfactorily, or with full
and proper apprehension, translate the words,

The word is τὸ φῶς; and therefore, *all ye stars of light*,
is an erroneous translation, according to the Septuagint.
Some further philosophical discoveries, tending to illu-
strate what is said, in Scripture, concerning *light*, will be
mentioned in the next Section.

ye heavens of heavens, before Dr. Herschel's time.

Again, we find the heavens mentioned in the plural number ; and an intimation given of their being in and amongst the fixed stars ; in some most remarkable verses of the lxxxixth Psalm ; which are so express, that it is almost impossible to conceive of them any otherwise, than that the Royal Psalmist and Prophet intended to convey to us, in their fullest extent, ideas perfectly consistent with, and even explanatory of, those discoveries, which should afterwards be made by the help of Astronomy. And I cannot but observe, that the turn given to the meaning of these verses, by the version of the LXX, greatly corroborates this interpretation *.

Psalm

* It is impossible to read the Septuagint with attention without perceiving, that in many other instances, as well as in the present, it conveys more sublime ideas, and such as are more perfectly consistent with the whole scope of prophecy, than our modern translations from the Hebrew. And indeed, in many instances, the later translators seem to have departed from the turn given in the Septuagint to several passages of Scripture, merely because they did not apprehend the meaning of *that vast extent of idea* contained therein ; and therefore thought it was right to confine

74. Psalm lxxxix. ver. 1, 2, 5, 11*.

1. Τὰ ἔλεη Κυρία εἰς τὸν αἰῶνα ἄσσομαι

75. Εἰς γενεὰν καὶ γενεὰν ἀπαγγελῶ τὴν
ἀληθείαν σου ἐν τῷ σώματί μου.

2. Ὅτι

the sense of the words to a narrower scale; and to mere earthly objects; and to such things and events as they were already somewhat acquainted with. But there is much reason to apprehend this has, in no small degree, obscured the glorious light of truth; and even been a means of preventing that attention which would otherwise have been paid to the *Divine Light* afforded in the Word of God.

And as the sublime ideas which the translation of the LXX conveys, are alone a very sufficient ground for paying great attention to it in the course of these Observations; so there is also one further and still more important reason, that may justly lead us to have the highest respect for its authority; and that is; that our blessed Lord Himself, and His Holy Apostles, usually cited *it*; or at least cited the Scriptures in such a manner as plainly pointed to *it*, rather than to any other copy we are acquainted with; on their referring, at any time, to the Psalms, the Law, or the Prophets; although our Lord, on one most solemn occasion, namely, in that great and tremendous cry upon the cross, when He expressed Himself in words that had a manifest reference to the 22d Psalm, spake in the *Syro-Chaldaic* language, which was the *Hebrew* then in use.

* These are verses 2, 3, 6, 12, in Grabe's Septuagint. And I cannot but remark here, once for all; that, in the Book of Psalms, there is, in that edition, some little perplexity

2. Ὅτι εἶπας, εἰς τὸν αἰῶνα ἔλεος οἰκο-
δομηθήσεται·

Ἐν τοῖς ἑρανοῖς ἐτοιμασθήσεται ἡ
ἀλήθειά σου ἐν αὐτοῖς.

1. *I will sing of the mercies of the Lord, for ever, [or through the aion;] and I will tell of thy truth with my mouth, from generation to generation.*

2. *For thou hast said, Mercy shall be builded up through the aion [or in the course of the aion.] In the heavens shall thy truth be established [or prepared] in them.*

5. Ἐξομολογήσονται οἱ ἑρανοὶ τὰ θαυ-
μάσιά σου Κύριε,

plexity and confusion, both with regard to the numbering of the Psalms themselves, and also of the verses: since sometimes the mere title of the Psalm is made *one verse*, and numbered as the 1st; (which flings all the others out of their proper order;) and sometimes it is made only part of the 1st, and the order of the verses is allowed to be the same as in our translation. Moreover, in Dr. Grabe's edition the 9th and 10th Psalms are joined together, and make only one; and so also are the 114th and 115th; but the 116th is divided into *two*; and there are sixteen additional Psalms, from other parts of Scripture, added at the end of the whole; all which alters the number of the Psalms greatly.

Καὶ γὰρ τὴν ἀλήθειάν σε ἐν ἐκκλησίᾳ ἁγίων.

5. *The heavens shall confess [or make manifest] thy wondrous works, O Lord; and moreover thy truth, in the assembly of those who are holy.*

11. Σαί εἰσιν οἱ ὕρανοί, καὶ σὴ ἐστὶν ἡ γῆ
Τὴν οἰκζ�μένην καὶ τὸ πλῆρωμα αὐτῆς
σὺ ἐθεμελίωσας.

11. *The heavens are thine, and the earth is thine. Thou hast laid the foundations of the whole habitable universe, and of all the fullness that is therein.*

And with regard to our Lord's expressions, concerning the heavens, and a future state; we find surely, in these following words, a *positive* declaration of the existence of real and *consolidated* habitations.

76. John, ch. xiv. ver. 2.

Ἐν τῇ οἰκίᾳ τῆ πατρὸς με μοναὶ πολλαὶ
εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν. Πορεύομαι
ἐτοιμάσαι τόπον ὑμῖν.

In the house of my Father are many PLACES OF ABODE; if it were not so, I would have told you. I go (for the very purpose) to prepare A PLACE for you.

So

So also those words of our Lord, concerning the rewards to be finally given to those who faithfully improve the several talents committed to their care in this world ; must surely mean *something real*, and *substantial*, to be given as the reward : or else they will be found far less explicit, than they profess to be.

Luke, ch. xix. ver. 17.

Καὶ εἶπεν αὐτῷ· Εὖ ἀγαθὲ δούλε· ὅτι ἐν ἐλαχίσῳ πιστὸς ἐγένεθ, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

And he said unto him, Well done, good servant ; because, in a little matter, thou hast been faithful, be thou [ONE] having POWER OVER TEN CITIES.

And the same sort of observation we may, without fear, make, concerning what our Lord says to his apostles.

Matthew, ch. xix. ver. 28.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνον δόξης αὐτοῦ, καθίσεσθε καὶ 77.

ὕμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

But Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Or, as Luke has it in his Gospel,

Luke, ch. xxii. ver. 30.

Ἵνα ἐσθίῃτε καὶ πίνῃτε ἐπὶ τῆς τραπέζης μου, ἐν τῇ βασιλείᾳ μου· καὶ καθίσεσθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

That ye may EAT and DRINK at my table, in my kingdom, and SIT UPON THRONES, judging the twelve tribes of Israel.

Now, to say, that all these strong expressions are only allegorical, and used in mere condescension to human apprehension, and the imperfection of our present state; is really as little satisfactory, as the quibbling distinctions of the schoolmen; and has the same tendency to refine away the substance of the doctrine contained in the Holy Scriptures;

and

and to render the Word of God of none effect. The Gospel, throughout, speaks plain language; and *that*, even with regard to the most intricate subjects; although indeed it be a language that requires much attention and diligence to apprehend it rightly.

And I cannot but add, that whereas our Lord declares, concerning the resurrection *even of the body itself*, that after that great event has taken place, *men shall be like unto the angels*; it seems unquestionably to follow, from this declaration, that therefore the holy 78, angels (although they are, in one sense of the word, most truly, ministring *spirits*, yet) have *really some kind of bodies* PROPERLY SO CALLED*, and which are a real species of consolidation;

* Mr. Wollaston, in his Religion of Nature, carries the idea so far as to conclude, that the souls of men, even in a state of separation from the body, have some proper vehicle. The whole passage is a very fine one, and may be seen Sect. IX. § 9, or p. 400, 401. 8vo edition.

" *The soul, when it parts from this gross body, will pass*
 " *by some law into some new seat, or state, agreeable to the*
 " *nature of it. Every species of being must belong to*
 " *some region or state. Because nothing can be but it*
 " *must be some where, and some how: and there being*
 " *different kinds of abodes and manners of subsisting in*
 " *the universe, and the nature of things that are to exist*
 " *in*

79. consolidation ; for otherwise those holy men who are raised from the dead, and have their souls reunited to their glorified *bodies*, could not be said to be *like unto* the angels." The words are :

Matthew,

" in them being also different, there will be a greater
 " congruity between these several *natures* respectively, and
 " some particular *places*, or *states*, than there is between
 " them and others ; and indeed such a one, that out of
 " those perhaps they cannot subsist, or not *naturally*.
 " To those therefore must be their respective *tendencies* :
 " to those they are *adjudged* by the course of nature,
 " and constitution of things, or rather by the Author of
 " them.

" While the soul is in the body, it has some powers
 " and opportunities of moving it spontaneously, or other-
 " wise than it would be moved by the mere laws of gra-
 " vitation and mechanism. This is evident. But yet,
 " notwithstanding this, the weight of that *body*, to which
 " at present it is limited, (among other causes,) constrains
 " it to act for a while upon *this stage*. That general law,
 " to which bodies are subjected, makes it sink in this
 " fluid of air, so much lighter than itself ; keeps it down ;
 " and so determines the seat of it, and of the soul in it,
 " to be upon the surface of this *earth*, where, or in whose
 " neighbourhood it was first produced. But then, when
 " the soul shall be disengaged from the gross matter,
 " which now incloses and incumbers it, and either be-
 " come *naked spirit*, or be only veiled in its *more fine and*
 " *obsequious vehicle*, it must at the same time be either
 " freed from the *laws* of bodies, and fall under *some other*,
 " which

Matthew, ch. xxii. ver. 30. and Luke,
ch. xx. 35, 36.

30. Ἐν γὰρ τῇ ἀναστάσει, ἔτε γαμ-
ῶσιν, ἔτε ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι
τῷ Θεῷ ἐν ὑρανῶ εἰσι.

30. *For in the resurrection they neither
marry nor are given in marriage, but are
AS THE ANGELS OF GOD in heaven.*

35. Οἱ δὲ καλῶν καλῶντες τῷ αἰῶνος
ἐκείνῃ τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ
νεκρῶν, ἔτε γαμῶσιν, ἔτε ἐκγαμίσκονται.

36. Οὔτε γὰρ ἀποθανεῖν ἔτι δύναται,
(ἰσάγγελοι γὰρ εἰσι,) καὶ υἱοὶ εἰσι τῷ Θεῷ,
τῆς ἀναστάσεως υἱοὶ ὄντες.

35. *And they who are worthy to attain
unto that aion, and the resurrection from the*

" which will carry it to some proper mansion, or state;
" or, at least, by the old ones be capable of mounting up-
" wards, in proportion to the volatility of its vehicle,
" and of emerging out of those regions into some medium
" more suitable, and (if the philosopher may say so) equi-
" librious. Thus much as to the general state of souls
" after death."

dead,

dead, neither marry, nor are given in marriage.

36. *Neither can they die any more ; for they are LIKE UNTO THE ANGELS, and are the SONS OF GOD ; being the sons of the resurrection.*

And, if we will be at the pains to take the full force and meaning of our Lord's words, in their truly extensive and most spiritual sense ; we shall find that they lead us, even in his very first discourse on the Mount, to an apprehension that there are indeed great manifestations of glory designed for the adornment of the human body as well as of the soul
 80. for ever. For, as it is now acknowledged, by the most able Divines, that the precepts given in this sublime discourse, can only be imperfectly complied with at best here on earth ; and that the *real obedience* to these divine precepts ultimately intended, must and can be fulfilled and perfected only in heaven ; so, in reality, our Lord leads us to conceive, that there is a real glorious provision, even of raiment, and of *glorified adornment*, provided for the human frame there : and this he teaches us, at the very same time that

he is admonishing us to avoid anxious cares and solicitude for the ordinary provisions of life here, and leading us to trust on the Divine Providence for continual support.

Matthew, ch. vi. ver. 25, 28, 29, 30.

25. Δια τῆτο λέγω ὑμῖν, Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσθησθε· ἐχὶ ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τῆ ἐνδύματος.

28. Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καὶ αὐτὸς ἐκτίθει τὰ κρίνα τῆ ἀγρῆ πῶς αὐξάνει καὶ κομιᾶ, καὶ οὐκ ἐνὶ νύκτι.

29. Λέγω δὲ ὑμῖν, ὅτι καὶ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν ταῦτων.

30. Εἰ δὲ τὸν χόρτον τῆ ἀγρῆς, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς ἔτις ἀμφιέννυσιν, καὶ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι.

25. For this reason I say unto you : Do not take anxious care FOR YOUR LIFE ; what ye

ye shall eat, or what ye shall drink. No, nor yet for your body, what ye shall put on. Is not the life [itself] of more importance than food? and the body than raiment?

81. 28. *And concerning raiment why do ye take anxious care? Learn instruction from the flowers of the field, [considering] how they grow. They neither labour nor spin.*

29. *Yet I say unto you, that even Solomon, in all his glory, was not clothed like one of these.*

30. *If then God so clotheth the grass of the field, which to-day is, and to-morrow is cast into the stove, SHALL HE NOT MUCH RATHER CLOTHE YOU, O ye of little faith!*

These words most plainly (instead of containing any doctrine discouraging industry,) do rather contain an argument, (*à fortiori*), in favour of it; seeming to imply, that if God doth indeed clothe, in so beautiful a manner, mere inanimate matter, which can neither labour or spin, or use any faculties; how much more shall He, in the end, clothe those who have faculties given to them to adorn the creation, and will, in fit time, use them for the noblest purposes?

Whoever,

Whoever, therefore, can confine the *real* ultimate meaning of these sublime words, to the supply merely of common food and raiment, which the servants of God obtain in *this life*, (and some of them even so scantily,) has surely very little apprehension of the *vast* and *magnificent* ideas meant to be *ultimately* conveyed by every part of the Word of God.

And I must add, that it does indeed seem very strange, how an *abstract* idea of *nothingness*, (if we may be allowed to use such a word, for want of a better,) an idea of *no consolidation of substance at all* appearing ever in *heaven*, *properly so called*, (an idea adopted in defiance of all that is asserted in Scripture,) could once enter the mind of man.

Let the appearance of visible objects, at present, be either *substantial*, according to the commonly received idea; or let it be (if any will have it so) *merely ideal*, according to the refined notions of Berkeley, and some 82. other Metaphysicians; yet, either way it is *real*. And such real appearance of visible objects, the Holy Scriptures assure us, if we will believe them, there is *in heaven*.

With the greatest propriety, therefore, we

may believe *heaven*, and *the heavens*, to be (where in reality Sacred Writ leads us to conclude they are) *in the Sun*, and *in the Fixed Stars*.

And we ought by no means to omit, on this occasion, calling to mind one very singular expression of our blessed Lord's, concerning those who shall at last be raised to an heavenly state of bliss and glory; inasmuch as he therein plainly intimates, that they shall appear with a degree of splendour, and emitted light, *similar* to that which proceeds from the Sun.

Matthew, ch. xiii. ver. 43.

Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκέειν, ἀκέτω.

Then the righteous shall shine forth like the Sun, in the kingdom of their Father. He that hath ears to hear, let him hear.*

In

* Perhaps philosophically, this might with great propriety be translated, *upon identically the same principles as the sun shineth*. It is a very poor and unworthy idea of the expression, to suppose it to be merely allegorical; and indeed

In conclusion, however, I must observe, that although, in consequence of all these Remarks, we have reason to be persuaded that the Sun is an Habitation of Glory, and a Place of Bliss; and may very justly infer, 83. that there is no violent heat or fire on the surface of the sun, beyond necessary vital heat, and such as properly appertains to the glorified beings who dwell upon it; and that therefore no sensation of burning can be felt there, according to the common apprehensions we have of *burning*: yet, at the distance of a diameter from the body of the Sun the case must be very different; and the effect, upon other bodies approaching within that distance, must be even corresponding to vulgar ideas.

For, whether heat be only in the *fluid of fire* resident on earth, and in the substances acted upon, as we have now reason to believe; or whether it be in the rays of the sun themselves, as was formerly

deed to interpret it merely in that manner, is almost burlesque, and profane; whilst, on the other hand, the appearance of our Lord, *during His transfiguration on the Mount*, gives us the highest authority for translating the words literally.

supposed: whichever be the case; or *what-ever* be the immediate cause of heat; or *where-ever* it be immediately existing physically; still, at the distance of a few hundred of miles from the sun's surface, (where the rays will begin to be united together from a great portion of *that* surface,) they must begin to produce heat (in any substance *capable* of being acted upon in such manner as bodies are acted upon by the sun's rays on earth). And at the distance of a diameter or a little more from the sun's surface, (where, *in every point* of space, rays from almost every part of the whole disk must coincide,) *there* (whether those rays have heat in themselves, or not) they must form, against every solid body, and substance, *capable* of being acted upon, (either by means of such heat in the rays themselves, or by means of the *fluid of heat*, or *fire*, existing in such bodies,) a most tremendous flaming sword indeed; turning every way, to hinder all approach of any *gross* or *impure* substance. And some of the Comets must probably, in their perihelia, experience the very degree of heat described by Sir Isaac Newton.

Surely

Surely then, taking into consideration all the circumstances that have been mentioned, it is, upon the whole, a more rational, and a more glorious apprehension of things, to consider the beautiful works of Creation *here* 84. on earth, as intended to fill our minds with ideas of forms and substances; which ideas shall be perfected hereafter, by beholding the true Archetypes and Originals in heaven; rather than to suppose that our minds are *here*, in this world, from infancy, to the end of our days, only filled with ideas which are intended to be annihilated.

Surely it is an homage, *more fit* to be paid to the Almighty Creator, to call him, *Our Father Who dwelleth in the heavens of glory; (whereof the very light we receive on earth is a small portion, and an emanation;)* than to pray unto him, only, as *Our Father which art in heaven*; i. e. in some particular place, we cannot tell what, we cannot tell where; and unlike any thing concerning which we can possibly have any idea, except that it is a state of annihilation of all objects whatever. Can it be possible for us to be supposed to have any real satisfactory expectation of such an heaven at all? and is

not such praying, a prayer without meaning?

How much more grand is the uniform idea which runs through the Holy Scriptures! an idea of the Lord God Almighty, being, *the Lord God of hosts; even the God of the hosts of heaven*: and of his commanding the Armies of heaven; amidst which, even ten legions of Glorious Angels are as nothing.

And how truly wise was the wisdom of Solomon, when he made use of those words, which are translated in so sublime a manner, in our translation from the Hebrew:

1 Kings, ch. viii. ver. 27.

But will God indeed dwell on the earth? Behold, the heaven, and the heaven of heavens, cannot contain Thee; how much less this house that I have builded?*

And

* The Septuagint has the passage:

-27. "Οτι εἰ ἀληθῶς κατοικήσει Θεὸς μετὰ ἀνθρώπων ἐπὶ τῆς γῆς; εἰ ὁ ἔρανος, καὶ ἔρανός τε ἔραν ἂν ἀμίσγεσθαι σοί, πλὴν καὶ ὁ οἶκος ἵστος ὃν ἀνοδοῦνται.

27. *But will God truly dwell with man upon earth? if the heaven, and the heaven of heaven are not sufficient for Thee, shall even this house that I have built to Thy Name?*

So

And how much doth light dawn upon the 85.
world, even more and more, leading to the
perfect day? when we still further consider,
that Mr. Herschel has discovered not only stars
without number, forming the Universe we
dwell in, *the Heaven of Heavens*, contained in
this region of space; but also further; that
certain of those appearances which we call
Nebulae, must be concluded, on the most solid
grounds, to be neither more nor less than *dis-*
tinct distant Universes *; of which not one of
the Suns or Stars that compose them, are
within the ken of any part of *our Universe*:
but which, all together, form the *Heavens of*
Heavens.

So in 2 Chronicles, ch. ii. ver. 6.

6. Καὶ τίς ἰσχύσεται οἰκοδομᾶσαι αὐτῷ οἶκον; ὅτι ὁ ἔρανος, καὶ
ὁ ἔρανος τῷ ἔρανῳ ἡ φέρουσιν αὐτῷ τὴν δόξαν· καὶ τίς οἰκοδομῶν αὐτῷ
οἶκον; ὅτι ἀλλ' ἢ τῷ θυμῷ κατέναντι αὐτοῦ.

6. And who is able to build unto Him an house? for hea-
ven, and the heaven of heaven do not bear, (or support,) his
glory; and who am I building to Him an house?—except
merely that it may be to offer up sacrifice before him?

* This account may be seen at large in the Philosophi-
cal Transactions, vol. LXXV. p. 213, 258, 265. And in
vol. LXXVI. p. 457, is added a catalogue of no less than
one thousand *new nebulae*, and clusters of stars, actually
observed; many of which must be classed unquestion-
ably with these *distinct universes*.

- How wonderfully great, and sublime, is the idea which we may from hence learn to form of the Great Creator! And more especially, when we cannot but apprehend, that even in the midst of the *Universe of Universes*, (i. e. of *the Heavens of Heavens*,) still THE LORD GOD ALMIGHTY will be found far above all, and at an infinite distance in Glory; even peradventure more High, and more remotely distant in Glory than at present; because His divine attributes will be better apprehended: as the summit of a vast mountain appears to recede, and to be more distant, as you ascend; because its real and vast dimensions become more visible.
- 86.

And what energy does there appear to be in those words of the Royal Psalmist, when he *thus* describes the Divine Wisdom and Power of God; saying,

Psalm cxlviii. ver. 4.

Ὁ ἀριθμῶν πλήθην ἄστρων, καὶ πᾶσιν αὐτοῖς ὀνόματα καλῶν.

Who numbers [the] multitudes of [the] stars, and calleth them all by their names [or giveth to all of them proper names of distinction.]*

* This word *πλήθην* being in the plural number, conveys the same uncommonly great idea as *οἱ ἕραντοι τῶν ἑρανῶν*, the
heavens

*O Lord, how manifold are Thy works! in wisdom hast thou made them all**. Let us henceforth truly worship Thee, as *Our Father Who art in the heavens*; and pray, that finally *Thy will may be done, even on earth, as it is now performed in heaven*; and that we may all become, in the end, *children† of the light, and of the day*, redeemed from the present wandering, imperfect, state of error, and darkness.

heavens of heavens, or the many universes. *Ο ἱστανες τῶν ἱστανῶν, in Scripture, manifestly signifies what we originally meant by the word *universe*; namely, the whole collection of fixed stars, that were by any means visible to us, or that could be deemed to belong to our one great assemblage of them. And therefore, οἱ ἱστανοὶ τῶν ἱστανῶν must mean something further, and still more vast; that is, in truth, what Mr. Herschel has now discovered to us, *many universes*: or, in other words, *a great assemblage of such assemblages: an universe consisting of universes*; in which each individual mass, considered by itself, instead of being a single star, is an whole universe of stars, so remote from the rest, as to appear only one single *nebula*, or faint luminous body, when taken all together. Language, even when the nicest distinctions are used, is found deficient, and inadequate, to express properly, or with sufficient energy, such magnificent ideas.

* Psalm civ. ver. 24.

† John, ch. xii. ver. 36. 1 Thess. ch. v. ver. 5.

87.

HAVING had occasion, in the course of the preceding Dissertation, to mention the superior excellence of the translation of the LXX; I cannot forbear adding, in this place, that there is a most remarkable instance of the *accuracy of it*, above our more modern translations, in the 21st verse of the xivth chapter of Exodus; which contains the account of that wonderful exertion of the power of God, in preparing a passage for the children of Israel through the Red Sea. For our translation has it thus:

And Moses stretched out his hand over the sea, and the Lord caused the sea to go [back] by a strong EAST WIND all that night, and made the sea dry land, and the waters were divided.

But any curious person, who casts his eye upon a globe, whilst he is reading this verse, will perceive, that the effect of an *east wind* would be just the contrary to what is here described: for it would necessarily drive the waters of the ocean *into* the Red Sea, through the Straits of Babelmandel, and raise the surface of the water higher than usual.

The translation of the LXX, however, sets the whole matter right; for it has the account thus:

21. Εξέτερεν δὲ Μωυσῆς τὴν χεῖρα αὐτοῦ ἐπὶ τὴν θάλασσαν· καὶ ὑπήγαγεν Κύριος τὴν θάλασσαν ἐν ἀνέμῳ νότῳ βιαίῳ ὅλην τὴν νύκτα, καὶ ἐποίησεν τὴν θάλασσαν ξηράν, καὶ διεσπίσθη τὸ ὕδωρ.

21. *And Moses stretched out his hand over the sea, and the Lord caused the sea to go [back], by means of a strong SOUTH WIND, all that night, and made the sea dry land, and the water was divided.*

Both

Both the Alexandrian copy and the Vatican copy agree exactly in the description of *the wind*, that it was a *south wind*: and any philosophical person will perceive, that such a wind, sweeping along the eastern coast of Africa, and of Arabia *Fœlix*, and driving the waters of the ocean back from the mouth of the Strait of Babelmandel towards the Persian Gulph, would naturally, in consequence of the *projecting coast of Adel*, and Cape Guardafui, draw off the waters from the Red Sea, and lower *them* greatly; and especially if such wind co-operated with a strong ebbing of the tide, from the coast of Arabia, as was most probably the case. In consequence of these two circumstances conspiring together, (*the fiat of the Almighty* causing such wind to blow just at the *proper time*, and causing the Israelites to take their march just at the *proper time*), all the shoals and banks of the Red Sea would be left bare; and any remarkable shoal running across, at the place of the passage, or elsewhere, would *divide the waters*; causing those above to remain as a lake, whilst those below were falling down towards the Strait of Babelmandel. 88,
Over such a shoal, therefore, there would of course be a safe passage, till the return of the tide from the ocean the next morning; and over this the Israelites might pass safely; but upon this the Egyptians, by being too late in their passage, would be overwhelmed.

A north-west wind might indeed drive the water back from the upper part of the Red Sea; but how any east wind could effect *this*, is not conceivable; nor indeed how any wind could effect it, unless it became a means of drawing off the water into the ocean. The translation of the LXX, therefore, speaks for itself, in the most philosophical manner.

SECTION II.

CONCERNING

The Septuagint Version, of the First Chapter of

THE BOOK OF GENESIS;

AND

*Its perfect Consistency with Philosophical Discoveries,
brought to Light by actual Experiments,
in these latter Ages.*

VOL. I.

THE BOOK OF GENESIS

In the beginning God created the heaven and the earth.

THE BOOK OF GENESIS

THE BOOK OF GENESIS

THE BOOK OF GENESIS

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SECTION II. 89.

THE next piece of Criticism here offered to the Public, is, on the *Septuagint Translation* of the first chapter of the book of Genesis ; which chapter has hitherto been so strangely misunderstood, and in general so grossly misinterpreted, that it has either been conceived to be inconsistent with sound philosophy, (and therefore even the authority of it has been called in question ;) or else, upon the authority of it, efforts have been made to subvert all the *philosophical science*, which, by means of mathematics and experiment conjointly, we have been made acquainted with : efforts, which have had a tendency to overturn the testimony of our senses ; and to render useless all the means of discerning, and judging, which God has afforded us. Yet we may now venture to affirm, that *this chapter* is (as might most reasonably be expected) not only *consistent* with the truest principles of philosophy ; but, moreover, so accurately

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accurately written, that it contains such an account as helps to illustrate them in the clearest manner. And to elucidate this assertion, the following Remarks have been made, with great caution, and in consequence of much enquiry.

I shall beg leave to examine the whole contents of the Chapter, in regular order, as we find it in the *Septuagint*. And, if any one does not approve of the *Septuagint translation*; (which I can hardly look upon in any other light, than as being nearly *an inspired one*; considering both *how* it came to be made, and that our Lord himself, and his Apostles, continually referred to it;) if any one does not approve of the *Septuagint translation*, I can only say, he is at liberty to endeavour to make a better, and a more rational one, from the Hebrew, *if he can*.

The *Septuagint translation* runs thus:

1. Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.

1. *In the first beginning, (OR ORIGINALLY,) God made THE HEAVEN and the earth.*

Here,

Here, it is manifest, Moses expressly forbears to speak of *the heavens, and fixed stars*; and moreover, even of the *time when* such first creation as he thus briefly mentions, (*even of our heaven,*) was effected: for he only says, that God Almighty was the original Great Creator of all.

2. Ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκευαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου· καὶ πνεῦμα Θεοῦ ἐπεφέρετο ἐπάνω τῷ ὕδατι.

2. But the earth was no object of sight, and not yet built up into any beautiful form [or was without adornment]; and darkness was upon the mass that was so without solid bottom, [or foundation.] And the Spirit of God was born [high] above the water.

Here again Moses not only forbears to say 91. any thing at all about the creation of the sun; but moreover leaves us to infer, that even the earth itself might have had an existence long before the period of time at which he is now going to begin his account. For all that he affirms is, that it was *now*, by some means or other, (which it is of no importance

portance for us at present to be made acquainted with,) reduced to this confused mass; to this *chaotic state*; which he describes, as being without any firm foundation, for the existence of any creatures; without any adornment; and without light: insomuch that the Spirit of God did not condescend to dwell *here*; but was born high above such a mass of mere heterogeneous watry fluid.

All this, I think, I can understand; but what could be meant by *the Spirit of God moving upon the face of the waters*, I confess I cannot understand. Much less can I conceive, that a great wind blowing, could (as some interpreters would have us imagine) produce creation.

3. Καὶ εἶπεν ὁ Θεός· Γενηθήτω φῶς·
καὶ ἐγένετο φῶς.

3. And God said, Let there be light, and there was light.

The word φῶς, which is commonly translated *light*, and is the same as εἶς, properly signifies (according to its original etymology,) rather a *means of illumination*, than

the

the light of the sun, or than any particular kind of light whatever. And indeed it is so far from meaning the *sun-beams*, properly, that Henry Stephens, in his *Thesaurus**, after having shewn that it sometimes means *light*; and sometimes the *morning dawn*; and sometimes the *sun rising*; says, (*generalius tamen φάος de ignis etiam lumine*), that its most general meaning is to signify *the light* occasioned *by fire*, and that even in *Homer*. It is most remarkable, however, that its true meaning is so precisely merely *somewhat that is the cause of illumination*, that it is sometimes put to signify *life*; and, when accented with an acute accent, instead of a circumflex, signifies even *man* (*as the cause of life in his offspring*); and also *burning* (*or the fire produced thereby*).

Now, putting all these considerations together; and recollecting, at the same time, that the practice of accenting books, and of setting the apices, or marks, over each particular word, did not commence till about the seventh century †, and even then was slow in its progress; and that the Alexandrian MS.

* Tom. IV. p. 6. et p. 40.

† Montfauc. Palæogr. Græc. p. 223. Primatt. p. 32.
has

has no accents at all ; we may surely be allowed to translate the word *qws* (which the Seventy have used) in such a manner as may appear most consistent with its true etymology, and also most consistent with all that follows afterwards in this account given by Moses. And if so, then (let the word be accented which way it will) we may venture most plainly and rationally to interpret the verse thus :

Let there be, on earth, a fluid capable of communicating light, and heat.

- That is, (consistently with what has been observed in the preceding piece of Criticism,) *Let there be the elementary fluid of heat, or of fire* ; by means of which, fire, and all its effects, may exist ; and by means of which, light may be communicated, and the sun's rays may be enabled to penetrate, from the sun to the earth. And accordingly we find, in the following verses, that *day-light was immediately produced* : the very supposition of the existence of which, without pre-supposing the pre-existence of the sun, (which, according to the vulgar idea, was created only on the fourth day,) implies a manifest contradiction ;
- 93.

tradiction; not only unworthy of Moses, but of any man of common sense; and more especially, as the following verses seem intended, *cautiously*, to inform us, that there was immediately, not only day-light, as there is now; but *just in the same manner*; namely, *day*, when any part of the earth, in its revolution, was turned towards the sun; and *night*, when such part was turned from it. All which will appear still clearer from a simple translation of the next verses.

But before we proceed to that translation, we ought to give a little attention to some few other experiments, that may be mentioned, in addition to those which have already been adduced, in order to shew that *the elementary fluid of heat*, or of *fire*, or of *earthly light*, exists with us simply by itself, and distinct from the sun's rays, or from any other body or substance, however such body or substance may act upon it to produce its effects. And these experiments are: in the first place, some made by Mr. Canton; from which it appears, still further, that *light itself*, considered simply as such, according to the most common idea, is really a *fluid body, capable of being imbibed*

by other bodies, and emitted again. For although (whilst he is taking pains to lead us to this conclusion) he himself considers light, as existing *first*, and originally, merely in the luminous body to which his phosphorus was exposed; and then as producing its effects, by a second emission from the phosphorus into which it had been imbibed; yet the experiments themselves tend moreover to shew, that there is indeed a certain distinct fluid substance, thus imbibed, and afterwards emitted, which exists independent of those bodies, and which is capable of yielding light whenever it be properly acted upon; and which therefore cannot but be considered

94. as existing upon earth, independent of the sun, or of any other body in the heavens, or even of any ignited body on earth; although, having been once absorbed, and taken into such body, it is afterwards so let loose to produce its effects.

I shall just mention one of the experiments, as recited in the Philosophical Transactions*, which will explain the nature of them; and for the rest refer to that paper, where they may all be seen at large.

" Let one end of a bar of iron about
 " an inch square, or a poker, be made red
 " hot, and laid horizontally in a darkened
 " room, till by cooling it *ceases to shine*, or is
 " but barely visible. Then bring a little dry
 " phosphorus, *which has been exposed to light*,
 " *in a glass ball hermetically sealed*, as near the
 " hot iron as possible, by holding the ball in
 " contact with it; and the phosphorus, though
 " invisible before, will in a few seconds begin
 " to shine, and will discharge its light so
 " very fast as to be *entirely exhausted of it* in
 " less than a minute; and then will shine no
 " more by the same treatment, *till after it has*
 " *been exposed to light again*. By this heat,
 " light received from a candle, or even from
 " the moon, may be seen several days after:
 " and phosphorus, that will afford no more
 " light by the heat of boiling water, will
 " shine again by the heat of the iron. By
 " this heat also, phosphorus, which had been
 " kept in darkness more than six months,
 " was found to give a considerable degree of
 " light."

Now it ought to be observed, that in all
 his experiments, the *kind* of phosphorus used
 by Mr. Canton would emit no light, unless it

were first exposed to day-light, or to the light of a candle, or of some other body, to imbibe it: and when *that quantity*, so imbibed, was once exhausted, would afterwards
 95. never emit any more, till it were itself so exposed to light again. We may therefore fairly conclude, that when it was exposed to the sun's rays, they acted upon it to cause it to imbibe *the fluid of light, or fire, or heat*; just in the same manner as they acted upon the wood in the midst of the water (mentioned p. 77 and 83.); charring it, and causing it to imbibe, and moreover to fix, the same fluid of elementary heat, and light.

Further: it is now well known, that *light*, as a body, and real substance, is necessary to the life and growth of plants; for they will not grow well in the dark, any more than without air.

There are many most curious experiments of M. l'Abbé Tefrier to illustrate this, described in the Memoirs of the Academy of Sciences for 1783, p. 133: from whence it appears, that the fine green colour of plants is greatly owing to their imbibing of *light*, and is changed for want of it; that some plants cease to grow in the dark, and that
 6 some

some will not even live at all in the dark; but that the light of the moon, or even the light of a candle, will support their existence. From all which we may conclude, that whatever will put the fluid of light in motion, will *feed them*. And it is not the least curious part of these Observations, in what manner plants constantly turn towards the light, (from whatever quarter it comes,) as it were in search of food; their organization being such, as to effect of itself this wonderful movement, so imitative of sense and instinct.

And moreover, consistently with all the remarks made in consequence of the preceding experiments, we find the following *data* concluded upon, in a very curious paper of Mr. Morgan's, as being the result of many accurate experiments made by himself*.

- I. That light is a body, and, like all other bodies, subject to the laws of attraction,
- II. That light is an heterogeneous body; and that the same attractive power operates, with different degrees of force, on its different parts,

* See Philosophical Transactions, vol. LXXV. p. 190.

III. That the light which escapes from combustibles, when decomposed by heat, or by any other means, was, previous to its escape, a component part of those substances.

And indeed, that the *elementary fluid of heat*, or *fire* itself, is in a certain degree acted upon, by the *luminous matter* emitted together with it from any body in a state of burning, just in the same manner as it is acted upon by the sun's rays; and that therefore it may, with the utmost propriety, be described by the word $\phi\omega$, be that word accented how it will, and whether it be translated *fire*, or *light*; is most manifest, from the following experiments; from some of which, it does moreover seem to follow, that not only the *luminous matter*, but even that the *fluid of heat* itself is subject to laws of refraction and reflection.

I placed a candle of the common size, and which did by no means burn remarkably bright, at the distance of six feet from a large concave glass mirror, in my possession, which is two feet and an half in diameter; and at the distance of seventeen feet
three

three inches, I placed a second glass concave mirror (which I am also so fortunate as to have, and whose diameter is two feet); in such a manner, that the circle of light, reflected from the first mirror, covered exactly the whole surface of the second mirror of two feet in diameter; and in the focus of this second glass (at the distance of two feet six inches) I placed the bulb of a thermometer graduated with Fahrenheit's scale. And I found that, in five minutes time, the quicksilver in the thermometer (though at the distance of twenty-five feet nine inches from the candle) rose eight degrees; namely, from 60, which was the temperature of the room, to 68. On being removed from the focus, it fell again to 60. And that its rise was not occasioned by any additional warmth in the room was certain, because another thermometer, which was also in the room, did not rise at all in the interval. The alteration of the height of the quicksilver was therefore solely owing to the concentration, and convergency of the rays of the light of the candle at the focus.

I then removed the candle; and in the room of it, and under the same circumstances,

stances, placed a little wire grate, four inches in diameter, containing three pieces of lighted charcoal, and causing these to burn bright, by blowing with a common pair of bellows; I again placed the thermometer in the focus; and, in six minutes time, it rose nineteen degrees (i. e. from 60 to 79), although the heat of the room was no ways increased by the experiment; as it was a very large one, and the focus was, as before, twenty-five feet nine inches from the pan of charcoal from whence the rays of light and heat were first emitted; and the other thermometer in the room continued stationary. But in making this experiment I observed one very remarkable circumstance; which was, that there was very sensibly to be perceived, a small increase of warmth, the whole way, from the surface of the second mirror to the focus; whereas, when the rays of the sun are made use of, no such increase of heat at all is ever perceived, throughout the whole space, within which is the conical convergency, but the whole effect is merely in the focus itself.

To ascertain this fact more clearly, I was resolved to repeat the experiment as soon as possible. And therefore, when the thermometer

meter was fallen only to 64, I placed three fresh pieces of charcoal in the little grate; and then, replacing the bulb of the thermometer in the focus of the second mirrour, the quicksilver rose, in the space of five minutes, eighteen degrees (i. e. from 64 to 82). And there was again a small degree of warmth to be perceived sensibly, by the hand, throughout the space between the thermometer and the second mirrour. 98.

After this I altered the circumstances of the experiments; placing the mirrours only at the distance of eleven feet five inches from each other; the candle, or the grate, being five feet nine inches from the first mirrour, and the focus two feet seven inches from the second.

And now, although the emission of light and heat was only nineteen feet nine inches from the focus, yet the effect was *less*; because the grate, (or candle,) and the thermometer, were not so near being in the *principal focusses* of the respective mirrours. For the candle, in five minutes, only caused the thermometer to rise five degrees; namely, from 60 to 65. And the charcoal, in a like space of time, although the fire was made to burn still

still more fiercely than before, only just caused the quicksilver to move eighteen degrees, from 61 to a little more than 79.

I then removed the second mirroure entirely; and placing the candle at the distance of eight feet six inches from the first mirroure, I put the bulb of the thermometer in the focus, at the distance of nineteen feet four inches. And now, although the light here was exceeding bright, yet, in five minutes time, the candle caused the quicksilver to rise no more than *two degrees*, and the charcoal caused it to rise *only six*; because the focal image, for want of the second mirroure, was not reduced to so small a space. All which proves, that the effect produced, was merely by means of the reflection of the rays of the light, and heat, from these two ignited bodies: which effect was altered, as the circumstances of the reflection were altered, by varying the experiment.

99. After this I took away those two luminous bodies; and replacing the two mirroures in their first and original situation, at the distance of seventeen feet three inches; I put a tea-urn of boiling water in the place of the charcoal, at the distance of six feet from the first mirroure;

mirrour; and, placing the thermometer in the focus of the second mirrour, in the space of five minutes, the quicksilver rose *one* degree; which was even more than could be expected, considering the vast difference between a body *merely heated*, and one that was luminous; and considering how very slight the heat of steam is. In the next five minutes the thermometer advanced one degree more; (and yet the other thermometer in the room not only remained stationary; but, as it was now between twelve and one in the morning, and the fire was become low and dead, was even descending although it was placed nearer to the steam). In another five minutes, the steam cooling, the thermometer began to descend; and in five minutes more the quicksilver fell one degree.

Here therefore, after a trial of many hours, I ended these experiments; the result of which is, that nothing can be more clear and obvious, than that even *the fluid of heat itself* is in a degree subject to the same kind of *reflexibility*, and *refrangibility*, with the rays of light.

For I ought to add, that when (using the single mirrour) I found the effect so much diminished

minished by the enlargement of the magnitude of the image, I could again increase the effect of heat, in the whole remaining conical convergency, by interposing a convex lens of eight inches diameter, between the mirror and the focus.

At the time I made these experiments, I called upon that excellent Optician Mr. Nairne, to procure, if possible, some materials for some further trials; and there found, that he was employed in making two very fine *concave specula* of metal, each of two feet
100. in diameter, for some most curious experiments of the same kind, which were to be made abroad. One of these he placed before a very common fire; and the heat in the focus was so great, that it was impossible to hold the hand there for any long continuance: which proved, not only that the *heat* was reflected, as well as the *light*; but also that metal is much more efficacious for this purpose, than glass.

At the same time I was informed, by a very curious friend of the utmost veracity, that two mirrors of an ordinary size, being placed at the distance of about nine feet from each other, and a piece of good touchwood

having

having been blown quite bright in the principal focus of the one, another piece of touch-wood was instantly lighted thereby in the principal focus of the other.

This, however, is no more than is consistent with an experiment mentioned by Dr. Hooper*, who says, that if two concave mirrors be placed at about twelve or fifteen feet distance from each other, and if a live coal be placed in the focus of one, and some gunpowder in the focus of the other, and then the coals be kept glowing with a pair of double bellows, the gunpowder will take fire.

We may therefore, I trust, after being made acquainted with all these facts, with great propriety consider *the elementary fluid of heat, or fire, or (in other words) our earthly light, or æther*, as being a *distinct fluid* on earth, which was formed, or created, or separated from the rest of the mass, the first day: and may learn to understand rightly, that the production of this *earthly fluid*, and not the creation of the light of the sun, or of any other part of the universe, was the operation of the first day, mentioned by Moses.

Let us now proceed with the translation.

101. 4. Καὶ ἶδεν ὁ Θεὸς τὸ φῶς ὅτι καλόν·
καὶ διεχώρισεν ὁ Θεὸς ἀνὰ μέσον τῆ φωτὸς καὶ
ἀνὰ μέσον τῆ σκότης.

4. *And God saw this fluid OF LIGHT [or this elementary fluid of fire] that it was good, [or sufficient for the purpose:] and God separated, [or made a division,] through the midst of the light, and through the midst of [and between] the darkness.*

These words seem almost purposely intended to describe the great circle, on the surface of the earth, bounding light and darkness, (which may be most accurately said to be a division through the midst of the fluid of heat or fire, or earthly light;) and they seem also intended to confine our ideas to a real fluid substance, existing merely on the surface of this earth; and to prevent our concluding that any thing is meant to be said concerning the Sun, or the creation of its beams, in the heavens: for, this division, made between the light of day and the darkness, through the
midst

midst of the fluid of fire or light, can relate only to the earth.

5. Καὶ ἐκάλεσεν ὁ Θεὸς τὸ φῶς ἡμέραν, καὶ τὸ σκότος ἐκάλεσεν νύκτα. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωὶ, ἡμέρα μία.

5. And God called the light [or the elementary fluid of heat and fire, when it produced the effect of making the rays of the sun visible, and useful on earth,] *Day*; and the darkness [which remained on those parts where the sun did not so act upon it,] *he called Night*. And there was an evening; and there was a morning; [making one day, or] the first day.

These latter words seem also clearly intended to shew us, that the narration is confined to what passed on the surface of the earth. For they imply, that an evening and a morning appearing successively, or (in other words) that a complete revolution of any one spot on the surface of the earth, was what constituted thenceforth the period of time called a day. 102.

The work of the first day, therefore, was the separation, or formation, of the subtile fluid

fluid of fire, or heat; the first element on earth*.

6. Καὶ εἶπεν ὁ Θεός· Γενηθήτω σερῶμα ἐν μέσῳ τῆ ὕδατος, καὶ ἔσῳ διαχωρίζον ἀνὰ μέσον ὕδατος καὶ ὕδατος· καὶ ἐγένετο ὕψως.

6. *And God said, Let there be formed a STRENGTHENING [OR CONSOLIDATING]*

* There is one further observation, which it may be right to insert, by way of Note; and that is:—that no objection can, with any propriety, be made to the sense and meaning here given in translating the word *ψῶς*, from the manner in which that word is used and applied in the 1st chapter of St. John's Gospel, ver. 4, 5, 6, 7, 8, 9; because, really, as it is there applied in a *spiritual sense*, to *spiritual light*, it has very nearly *metaphorically* the same sort of meaning, and signification, as is *here* given. For as the *fluid of light*, on earth, is the *means* of conveying to us the glorious Light of the Sun, and all the benefits resulting from the operation of its rays; so our blessed Lord, descending on earth, was the means of conveying to us the Will of the Father Almighty, and all Spiritual light and knowledge from above; which is communicated by Him, and through Him, alone. The word *ψῶς*, therefore, when applied to *spiritual things* by St. John, has, indeed, just the same sort of signification, and intent, metaphorically, as I venture to conclude above it has literally, in this first chapter of Genesis, when applied to *material things*. It is the *means of communication to us of light from above*.

SUBSTANCE

VOL.

SUBSTANCE [or atmospherical air] in the
 midst of the water. And let it be a means of
 separating through the midst of (or of dividing 103.
 between) water and water. And it was so.

Philosophical discoveries have of late years
 convinced us, that *air* is the great band, and
 support, both of animal and vegetable life :
 and that it is even itself reduced to a most
 solid and fixed state ; so as to form a most solid
 part, and even the greatest part of the sub-
 stance of almost every thing existing on earth ;
 and, moreover, that it is even the *very means of*
consolidating, and binding, the other compo-
 nent parts together.

Dr. Stephen Hales was one of the first who
 began to examine, and to consider rightly, the
 nature and properties of air. And he soon
 discovered, by means of a very simple plain ex-
 periment *, that, in consequence of *breathing*, a
 great quantity of air, in its passage to and from
 the lungs, is much altered in its nature, and
 reduced from an elastic to a fixed state. He
 discovered also, further, that plants imbibe
 vast quantities of air ; not only from the earth

* Statical Essays, vol. II. p. 323.

beneath, through their roots; but also from the atmosphere itself, through the surface of their trunks, and leaves *; and more especially at night: and that it freely enters the vessels of trees, in very great abundance; and is even (as he expresses it †) *wrought into their substance*.

And at last also, he even found reason to conclude, in the most satisfactory manner, that air *alone* makes a very considerable part of the *solid substance* both of vegetables, and of plants of all kinds, and of animals ‡: and that there is even much more of it in their solid and most fixed parts, than in their fluid parts §.

104. Having attained to this surprising, yet well-grounded conclusion, he proceeded in his enquiries, and discovered, that above one half of the most solid part of that horrible substance, the *human calculus*, was composed merely of air; which might be recovered and restored to a most elastic state ||: and that other *incrusta-*

* Statical Essays, vol. I. p. 159, 326.

† Ibid. vol. II. p. 267.

‡ Vegetable Statics, vol. I. p. 216.

§ Ibid. vol. I. p. 301, 311, and vol. II. p. 278.

|| Ibid. vol. I. p. 194. vol. II. p. 234.

tions were also composed in part of air. And, at last, he was even led to *this* conclusion; that the very *solidity* of bodies itself, was *principally owing to the air* * they contained in a fixed state, and not to any other particles.

This excellent philosopher having proceeded thus far; encouragement was given to others, to carry their researches still further: and at last we have seen the most noble discoveries, concerning the various properties of *fixed air*, brought to light, and perfected, by Dr. Priestley, and some other indefatigable chemists.

From them we learn, that air, of a species distinguished by the name of *nitrous air*, is obtained in great quantities from silver, quicksilver, tin, copper, brass, iron, bismuth, and nickel †; having indeed formed a part of the solid substance of those metals.

And afterwards Dr. Priestley discovered, that, by a different kind of treatment, metals would also yield a different kind of air; and metallic *calces* would do the same; and so also would several *saline* substances ‡. And, what is most extraordinary of all, that *red lead*, and

* Vegetable Statics, vol. II. p. 280.

† Phil. Trans. vol. LXII. p. 224.

‡ Ibid. vol. LXV. p. 387.

even the *red precipitate of mercury*, yield a kind of air, which is much better even than common air for the purposes of respiration*.

105. Chalk, and lime, also yield fixed air of the same species†. And indeed earths of all kinds (even the crystalline, and the talky,) yield the like; it being contained in their solid substance.

Even the hardest rocks also are indebted to the same surprising fluid for a great part of their most solid contents: for Purbeck stone, fire stone, and all lime stone; and white Italian marble, black marble, blueish marble, reddish marble, Bristol diamond, and other such hard substances, yield fixed air in great quantities‡.

After all these discoveries; that most curious and accurate philosopher, Mr. Cavendish, investigated the matter still further: and, having had reason to conclude, that *all* animal and vegetable substances contain *fixed air*; he at last found, that *vegetables* consist almost *entirely* of *fixed* and *phlogisticated air*, and some water§. And he had even reason to be per-

* Phil. Transf. vol. LXV. p. 388.

† Ibid. p. 390, 397.

‡ Hales's Statical Essays, vol. II. p. 237, 238, 239.

§ Phil. Transf. vol. LXXIV. p. 150, 152.

suaded,

suaded, that *the very water itself* consisted solely of inflammable air, united to dephlogisticated air *.

Hence we may perceive, that *vegetation* is merely the *process* of converting air into a fixed and solid substance; or rather the *process* whereby air becomes the means of CONSOLIDATING all the most beautiful adornment of the face of the earth.

And we have manifest instances of the process of its becoming fixed in other kinds of bodies; even in such a manner as to increase their weight greatly. For it has been observed, and clearly shewn by M. Lavoisier †, that all combustible bodies whatever do actually increase in weight whilst they are burning and calcining; by means of the air which is, from the atmosphere, CONSOLIDATED, and fixed in them.

Iron, for instance, increases its weight even one third ‡ by calcination; so much being added to the solid substance even of this

* This last conclusion has since been strengthened very much by some subsequent experiments of Dr. Priestley's, vol. LXXV. p. 299.

† Mem. de l'Acad. Royale, for 1783, p. 508, 512, 529.

‡ Ibid. p. 509.

hard body, from the air which is absorbed, and becomes fixed, and consolidated, by the operation. All other metals also increase in weight, by the same operation; and the white ashes to which tin may be reduced by calcination are one quarter heavier than tin itself*.

And those substances which, on burning, are dispersed in air, have yet the fixed air which is let loose, increased in weight, by the absorption of common air,

And with regard to those substances which are not, at first, properly combustible; as for instance, *lime-stone*. Yet even here, if they can once be made to become combustible, by calcination, (as is the case with all calcareous bodies,) there is afterwards an increase of weight. For lime-stone, and such calcareous bodies, by the operation of fire in the kiln, have the fixed air discharged and let loose, and have the fluid of fire, at the same time, fixed therein; and the lime made, does by this means become lighter than the lime-stone†, or chalk, or marble, (out of which it is produced.) But as it is after that capable of

* Cronstedt's Mineralogy, p. 180.

† Watson's Chemical Essays, vol. II. p. 185.

being set on fire; so, if it be only exposed to the open air, it soon absorbs and fixes the air again; insomuch that every ton of lime will acquire about half a ton * of fixed air, which is nearly the weight it lost in the kiln: and at last, by long exposure to the air, it is perfectly recovered, and becomes limestone as it was at first †. In which case, like every other calcareous substance, about one half of its solid contents is mere fixed air ‡; or air truly consolidated, and consolidating the whole mass as before. 107.

Moreover, this increase of *solid substance*, from the air, is extended even to the very soil of the earth, and to the ground on which we tread. For lime will not only acquire, in the space of three quarters of a year, a great addition of weight from the air, in the proportion of half a ton, or even of three quarters of a ton, to every ton weight; but when it has at last acquired this additional solid increase of substance and ponderosity from the air, it will not lose any part of it again §. It follows, therefore, that when lime is spread, any where,

* Watson's Chemical Essays, vol. II. p. 210, 218, 220.

† Ibid. p. 248. ‡ Ibid. p. 236.

§ Ibid. p. 216, 217, 218.

as manure, that every ton of it attracts above half a ton of some sort of solid matter or other from the air, and adds it to the earth. There are also many other modes by which a like increase is made, and added to the solid substance of the earth daily, from the air. And although it may appear, at first sight, incredible; yet it is nevertheless true; that, in some instances, this increase may be, even in one year, to the amount of above 30 tons in weight upon a single acre.

Can any one doubt then, henceforth, of the propriety of calling air, (according to the interpretation given by the LXX. to the words of Moses, the Man of God,) *εγγίμνα*, or the *consolidating, or consolidated substance*?

108. And how frivolous do the objections to his words appear, when they are viewed by the assistance of philosophical light and knowledge; and are weighed in the balance of truth. *God spake the Word, and all things were made. He hath revealed His Holy Word, and all things bear testimony unto it.*

With the utmost accuracy, most surely, is

* Watson's Chemistry, vol. II. p. 219. *ibid.*

the

the atmosphere, and *the fluid of air itself*, (if we consider it in all its several states and relations,) described by the word στερεωμα.

Στερεος is so truly *solidus*, that even the mathematical definition of a *solid figure* by the Ancients, is αχρμα στερον*. And στερεω is *solido*, or *firmum solidumque reddo*; I render, or make firm and solid; and therefore στερεωμα, in its truest etymological sense, is a *consolidating* or *strengthening substance*—or else a *consolidated substance*; but with much greater propriety the *former*, than the latter.

And if we take it in *this* sense; it is really most deserving of admiration, how the LXX could hit upon *one single word*, so exactly expressive of *all the real properties* of that wonderful fluid whose creation they were giving an account of; and *that*, so long before any philosophical discoveries were made concerning *those* properties. And it cannot but afford pleasure to every contemplative mind, to perceive how completely, by means of this simple interpretation alone, all the difficulties which arose from the use of the word *firmament*, vanish away.

Had the LXX used the word ἀήρ, *air*, it
 * Gell. lib. I. cap. 20.
 would

would have described the fluid, only in ONE of its states; and as compounded with many other heterogeneous fluids, which float in it: and would have been a very defective description of this wonderful element; more liable by far to objection, as containing an imperfect and unintelligible account, than even the word *firmament*. But now, having used the word *σφιγμα*, the consolidating or consolidated substance, they describe it fully with all its properties: as being, when mere air, according to the common idea, and when in the atmosphere, the cause of strengthening and invigorating all animals and plants; and as being, in solid bodies, a great part of their solid substance, and even the most immediate means and cause of rendering them solid.

109. And, perhaps, I might venture to add; that, by dividing between water and water, or (as our translation has it) by dividing the waters from the waters, is meant not merely the separating those that float in the atmosphere, from those that flow in the sea; but also the separating that part of the waters which is fixed, with air, and by means of air, in all solid bodies, from that part which is left floating in a fluid state. There is sufficient reason to suspect,

pect,

pect*, that the quantity of water which really exists so fixed in a *solid state*, bears no small proportion to that which is left in a fluid state.

7. Καὶ ἐποίησεν ὁ Θεὸς τὸ σερῶμα, καὶ διεχώρισεν ὁ Θεὸς ἀνὰ μέσον τῆ ὕδατος ὃ ἦν ὑποκάτω τῆ σερῶματος, καὶ ἀνὰ μέσον τῆ ὕδατος τῆ ἐπάνω τῆ σερῶματος· καὶ ἐγένετο ἔτις.

7. *And God made this CONSOLIDATING SUBSTANCE. And God made a separation in the midst of [or between] the water that was under this [second fluid, this] consolidating substance, and through the midst of [and between] the water that was above this consolidating [or strengthening] substance†.*

8. Καὶ

* See Dr. Horsley's edition of Sir Isaac Newton's Works, vol. III. p. 158, and Pemberton's Newton, p. 245.

† I cannot but add the curious and philosophical account given by the Bishop of Landaff, tending to explain the manner in which the waters *above the firmament* (as it has hitherto been translated) are separated from those *under the firmament*.

"That the atmosphere, which surrounds the earth, was
" originally

110. *vll* 8. Καὶ ἐκάλεσεν ὁ Θεὸς τὸ σπέρμα, ἕρπυον· καὶ ἶδεν ὁ Θεὸς ὅτι καλόν. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωί, ἡμέρα δευτέρα.

8. *And God called this* [fluid, as dispersed over the face of the earth, this] *strengthening* [or consolidating] *substance*, HEAVEN, [because through it, on all sides, from the surface of the earth, the heaven, and the heaven of heavens are seen ;] *and God saw that it was good,* [and sufficient for the purpose ;] *and there was an evening, and there was a morning, the second day.*

Here,

"originally formed from the chaotic mass, by having the
"more subtle parts, of which that mass consisted, elevated
"and put into an elastic state by means of heat, seems
"not altogether improbable. We find the atmosphere
"or firmament immediately succeeding the formation of
"light : now, if the effect of that light was heat, be the
"form or matter of it what you please, then would such
"particles of the shapeless jumble, as were capable of
"being evaporated with that degree of heat, be elevated
"in an elastic state, and a division or separation would
"be made in the midst of the great abyss, between the
"waters which were of a nature subtle enough to be con-
"verted, by that degree of heat, into an elastic fluid, con-
"stituting the firmament or atmosphere ; and the waters
"which could not be evaporated in that degree of heat,
"but still remained covering the surface of the globe,

illuminatio

" being

Here, therefore, we have the account of the second day's work: that it was the formation of the fluid and atmosphere of air, the second element on earth; by means of which, and in a great measure out of which were to be formed, and consolidated, all solid bodies of every kind; and by means of which all animal and vegetable life was to be supported, and from whence all living were to derive strength. III.

9. Καὶ εἶπεν ὁ Θεός· Συναχθήτω τὸ ὕδωρ τὸ ὑποκάτω τῆ ἑρᾶν εἰς συναγωγὴν μίαν, καὶ ὀφθήτω ἡ ξηρά· καὶ ἐγένετο ἕτως· καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τῆ ἑρᾶν

"being not collected into one place, that dry land might appear, till the third day. This notion of the atmosphere, and its formation, seems conformable enough to Sir Isaac Newton's opinion, expressed in his letter to Mr. Boyle *.

"I conceive the confused mass of vapours, air, and exhalations, which we call the atmosphere, to be nothing else but the particles of all sorts of bodies, of which the earth consists, separated from one another, and kept at a distance by the said principle;—a principle of repulsion†."

* Watson's Chemical Essays, vol. I. p. 105.

† Boyle's Life, prefixed to the folio edition of his Works, p. 71.

εἰς τὰς συναγωγὰς αὐτῶν καὶ ὤφθη ἡ
ξηρά.

9. *And God said, Let the water that is under the [atmosphere of] Heaven be gathered together to a collection [or assemblage], and let the dry land be seen. And it was so done. And the water under the [atmosphere of] Heaven was gathered into its proper collections; and dry land was seen.*

10. Καὶ ἐκάλεσεν ὁ Θεὸς τὴν ξηρὰν, γῆν,
καὶ τὰ συζήματα τῶν ὑδάτων ἐκάλεσεν θα-
λάσσας· καὶ ἶδεν ὁ Θεός ὅτι καλόν.

10. *And God called the dry land Earth, and the collections of waters be called Seas. And God saw that this also was good, [and answerable to the purpose.]*

Here we have an account, of water being, at last, separated properly into its several different collections; or into seas, and oceans; instead of existing any longer merely heterogeneously mixed with all other kind of substances, as was the case at first, in the chaotic state, described in the second verse. And

here

here also we have an account of the raising 112.
 up of the Continents and Islands, *above* the sur-
 face of the ocean. Of which mighty work (as
 well as of the Deluge which succeeded, in pro-
 cess of time, afterwards) the Almighty hath,
 even to this day, left us *indicia*, and (if I may
 be allowed to use such an expression) even
historical medals, stamped with his own Divine
 signature; the legends whereof *may* be read
distinctly, as well as the writings of the Holy
 Scriptures. And of some of those most truly
 aboriginal inscriptions, the author of these
 sheets, (if it pleases God to spare his life,)
 means, at some time or other, to attempt an
 Explanation; having, for many years, been
 preparing materials for that purpose: but such
 explanation could not be comprised within
 the compass of these sheets.

11. Καὶ εἶπεν ὁ Θεός· βλασησάτω ἡ γῆ
 βοτάνην χόρτε σπείρον σπέρμα κατὰ γένος
 καὶ καθ' ὁμοίτητα, καὶ ξύλον κάρπιμον
 ποιῶν καρπὸν, ὃ τὸ σπέρμα αὐτῆς ἐν αὐτῷ
 κατὰ γένος εἰς ὁμοίτητα, ἐπὶ τῆς γῆς· καὶ
 ἐγένετο ὅτως.

11. And God said, Let the earth produce
 herb

herb of verdure, generating seed according to its kind, and according to its [peculiar and] PROPER LIKENESS; and fruitful wood, bearing fruit, of which its seed is in it, according to its kind, to [the forming] its PROPER RESEMBLANCE, upon the earth. And it was so done.

We find in Dr. Grabe's edition, after the Alexandrian copy, the words *εἰς ὁμοίωσιν* (to the forming its proper resemblance) in the latter part of the verse; whereas, in the Vatican copy, *ὁμοίωσιν* is inserted only in the first part.

And if the former copy is right, there seems to be a remarkable *energy* in these words; and
 113. they seem to imply something more than merely that the different species of plants and trees should be *distinctly* preserved. They seem to carry with them an insinuation, that there was some archetype *above*, and existing before this world, *after the pattern of which all things were formed*; and that plants, and things on earth, were made after the resemblance of forms and substances existing somewhere else, in the heavens above.

This is an idea which may indeed offend some, who cannot divest their minds of inherent prejudices: but it is an idea perfectly consonant to what we are led to conceive;
 from

from surveying the heavenly bodies; and perfectly consonant to what is said concerning the formation of *man himself*, in the 26th verse.

In short, it is an idea almost connatural to a speculative and philosophical mind. We find it therefore expressed by Milton, Book V. l. 575:

— — — — though what if Earth
Be but the shadow of Heav'n, and things therein
Each to other like, more than on earth is thought?

And we find the same sentiment bursting from the mouth of Cicero in his *Timæus*, Sect. II.

Non igitur dubium, quin æternitatem maluerit exsequi; quandoquidem neque mundo quidquam pulchrius, neque ejus ædificatore præstantius. Si (vel sic) ergo generatus ad id est effectus, quod ratione sapientiâque comprehenditur, atque immutabili æternitate continetur. Ex quo efficitur, ut sit necesse, hunc quem cernimus mundum simulacrum æternum esse alicujus æterni.

Which words we may *thus* translate, making due allowance for any apprehensions

VOL. I. N Cicero

Cicero might entertain of the *eternity* of the world.

114. *There can be no doubt, therefore, but that he chose rather to follow the pattern of eternity; since neither is there any thing more beautiful than the world, nor more excellent than its builder. Being so formed, then, it is made consonant to that which is comprehended by reason and wisdom, and is contained in [the ordinance of] an immutable eternity. From whence it comes to pass, that of necessity this world, which we now behold with our eyes, must be the durable resemblance (or image) of something that is eternal.*

12. Καὶ ἐξήνεγκεν ἡ γῆ βοτάνην χόρτε, σπείρον σπέρμα κατὰ γένος [καὶ καθ' ὁμοιότητα], καὶ ξύλον καρπιμον ποιεῖν καρπὸν, ἔ τὸ σπέρμα αὐτῆ ἐν αὐτῷ, κατὰ γένος ἐπὶ τῆς γῆς.

12. *And the earth produced herb of verdure, generating seed according to its kind, and according to its proper likeness; and fruitful wood, bearing fruit, of which its seed is in it, according to its kind upon the earth.*

13. Καὶ

13. * Καὶ ἶδεν ὁ Θεὸς, ὅτι καλόν· καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωΐ, ἡμέρα τρίτη.

13. *And God saw that it was good [AND FIT]; and there was an evening, and there was a morning, a third day.*

I have been sometimes induced to suspect, that these evenings and mornings, (*and the intervening day,*) thus mentioned, were intended not merely to signify the space of time each work required, but periods of *celebration*, after each portion of work: and that they are not mentioned, as merely intended to imply, that each portion of work was concluded exactly in the space of *one day* only; but that, after it was finished, there was a solemn celebration, by holy spirits who were then present. 115.

For the Septuagint translation (to which I adhere) is not, that *the evening* and *the morning* was *the second* or *the third day*, &c.

* The Alexandrian and the Vatican copies make a different division of the 12th and 13th verses. I have here followed the Alexandrian; but the Vatican is more consistent with our translation from the Hebrew.

but rather, as I here translate it, that there was AN evening, and there was A morning, constituting a third day. The article, which might most properly be translated (*the* *), seems even purposely to have been left out.

14. Καὶ εἶπεν ὁ Θεὸς· Γενηθήτωσαν φῶσῆρες ἐν τῷ σερρώματι τῆ ἕρανῃ εἰς φαῦσιν τῆς γῆς, [καὶ ἄρχεν τῆς ἡμέρας καὶ τῆς νυκτός,] καὶ διαχωρίζεν ἀνὰ μέσον τῆς ἡμέρας καὶ ἀνὰ μέσον τῆς νυκτός· καὶ ἔσῳσαν εἰς σημεῖα, καὶ εἰς καιροὺς, καὶ εἰς ἡμέρας, καὶ εἰς ἐνιαυτοὺς.

14. And God said, Let there be PHOTERS [*i. e.* operators upon the fluid of fire or light] in the consolidating [*or* strengthening] substance, [*i. e.* IN THE ATMOSPHERE OF HEAVEN,] to illuminate the earth, [AND TO HAVE THE DIRECTION OF, OR TO BE THE EFFICIENT CAUSES OF †,] and to make a difference

* See Vigerus De Idiotismis Græcæ Dictionis, p. 19.

† These words are not in the Vatican copy. If they be authentic, however, the consideration of them may

ference [AND EFFECTUAL SEPARATION] between day and night. And let them be for signs, and for seasons, and for days, and for years.

by way of annotation, lead us to a *wide* digression: for they seem to inform us *what* is the true meaning of the word *ἀρχή* and *ἀρχή*; and, in consequence of that, lead us to guess what is meant by those expressions of St. Jude concerning the angels that fell: inducing us to conclude, that they left their original dignity and rule, and descended from their glorious lot, to debase themselves; they left their power of being *superintendants*, and *efficient causes* of blis to others. They did not keep or preserve, as it is in the Greek, (consistently with this simple translation,) *their first and ORIGINAL power of being the cause of blis to others*; but left their proper state and rank of existence. This seems most unquestionably to be the most proper translation of

Jude ver. 6.

Ἀγγέλους τε τὰς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχήν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν.

And the angels who did not keep their original priority, [and superintendency;] but left and deserted their proper rank and state; he has reserved, to the judgement of the great day, in chains, [that in themselves would be eternal,] under darkness; [i. e. under blind insatuation.]

I venture to add, *that in themselves would be eternal*, as the truest meaning of the words; because, if they were really to be eternal, there would then be no room for any reference to the judgement of the last day. I think this is the dictate of common sense.

N 3

15. Καὶ

116. 15. Καὶ ἔσωσαν εἰς φαῦσιν ἐν τῷ
σερεώματι τῷ ὑρανῷ, ὥστε φαίνειν ἐπὶ τῆς
γῆς· καὶ ἐγένετο ὕτως.

15. *And let them be, TO CAUSE ILLUMINATION, in the strengthening [OR CONSOLIDATING] substance [IN THE ATMOSPHERE] of heaven: so as to appear [VISIBLE] upon earth. And it was so done.*

16. Καὶ ἐποίησεν ὁ Θεὸς τὰς δύο
φωστῆρας τὰς μεγάλας· τὸν φωστῆρα τὸν
μέγαν εἰς ἀρχὰς τῆς ἡμέρας, καὶ τὸν φωστῆρα
τὸν ἐλάσσονα εἰς ἀρχὰς τῆς νυκτός, καὶ τὰς
ἀστέρας.

117. 16. *And God made THE two great PHOSTERS, [i. e. BODIES TO OPERATE UPON THE FLUID OF FIRE OR LIGHT;] the great phoster of all to produce its effects [OR RULING POWER OF OPERATION] in the day; and the lesser phoster, to produce its effects [or ruling power of operation] in the night; and the stars also [TO PRODUCE THEIR EFFECTS OF OPERATION],*

17. Καὶ

17. Καὶ ἔθετο αὐτὰς ὁ Θεὸς ἐν τῇ στε-
ρέωματι τῆ ὑβανῦ, ὥστε φαίνεν ἐπὶ τῆς γῆς.

17. *And God put them [all] in the consoli-
dating substance [in the atmosphere] of heaven,
in such a manner as to appear visible upon earth.*

18. Καὶ ἄρχεν τῆς ἡμέρας καὶ τῆς νυκτός,
καὶ διαχωρίζειν ἀνὰ μέσον τῆ φωτός καὶ ἀνὰ
μέσον τῆ σκότους· καὶ ἶδεν ὁ Θεός, ὅτι καλόν.

18. *And [TO PRODUCE THEIR OPERA-
TIVE AND RULING EFFECTS, or] to be the
cause of day and night; and to make a differ-
ence between light [the effect produced by means
of the fluid of fire or light] and darkness. And
God saw that it was good [and fit].*

19. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο
πρωὶ, ἡμέρα τετάρτη.

19. *And there was an evening, and there
was a morning, a fourth day.*

These six verses, containing the account of
the work of the fourth day, or fourth period
of time, are perhaps the most difficult to be

118.

explained properly, of any in the whole chapter: and that, both because of the imperfection of language, inadequate in itself to convey completely, and quickly, in a manner adapted to common apprehension, *philosophical ideas* of the most subtle and extensive signification: and also, because these verses contain an account of something really made and done in the regions of space above the surface of the earth, which could not possibly be explained in any other manner, without entering into an *astronomical digression*, which would have been utterly unintelligible to mankind in general, before the discoveries of philosophy opened their eyes; and would moreover have broken in upon the *unity* of the relation, here most manifestly intended to be adhered to, concerning the formation of this earth, and of the present state of the world; and of *that alone*.

The words, however, are all used with such wonderful and astonishingly *nice* caution, that, with due attention, we may now perceive what the true meaning intended to be conveyed was. And that they were dictated by a Spirit Who knew all things long before we should have faculties to investigate any part.

benisloxe

And

And first; as to what passed, merely *on the surface* of the earth; all that was done, was most manifestly nothing more than the rendering the atmosphere *clear and pure*, so that the heavenly bodies might be seen *therein*, and appear (as they now do) to be placed in it; whereas, *before*, though the sun afforded light, yet neither sun nor stars were to be distinguished, any more than they were* by St. Paul, and the mariners, during the three days storm; or any more than they are with us, in the thick hazy weather in winter.

But, besides this, it is manifest also, that something or other was formed, or put in order, in the regions of space above.

This could not be the Sun: for it must have existed before the very first day, or else there could not have been a *regular distinction of day and night*; although there might have been light.

It therefore was, as I apprehend, *the moon*, which being so immediately connected with, and, as it were, dependent upon the earth, may well be supposed to have been formed, and put in order, at *this* time. And, considering how much less it is than the earth,

* Acts, ch. xxvii. ver. 20.

it might well, on that account, (as on others also,) be the work of only one day, or period of time.

The words concerning *the distinction of day and night*, so carefully and repeatedly introduced, *long before* the mention of this day's work, seem designed purposely to lead us to this conclusion. And so also do the words, κ *τῶν ἀστέρας*, (*and the stars*), at the end. Since even the *stars*, the *whole heavens*, are mentioned, as being caused to appear in the atmosphere at the same time with the sun and moon: although we cannot but be assured, that they have nothing to do with our earth, or sun; further than that they are permitted to be seen by us, in their proper places, to lead us to comprehend the vastness of the power and glory of Almighty God.

If any one rather prefers to translate the words, κ *τῶν ἀστέρας*, thus, (*and he made the stars also*;) still they imply no more than that they were also made by Almighty God, at some time or other: and the words are indeed so used and placed, that they cannot, without force and misconstruction, be interpreted to mean that the stars were created at *this* time; but only, that they were to produce their effects

effects of shining *on earth* at the same time that the moon did; and on the same day that the sun became clearly visible, so as to have its disk plainly seen in the atmosphere. So far is the vulgar interpretation (on which all the objections made against the narration of Moses are founded) from being a just, or a true one.

Further, it may be noticed, that there is a very nice distinction preserved in all the words made use of in this part of the Septuagint translation. For it is not said, Γενθήτωσαν ΦΩΤΑ (*luminaria*), as might have been said, if nothing more had been intended than what is understood by the translations we have hitherto had; which are, *Let there be lights*: but it is said, Γενθήτωσαν ΦΩΣΤΗΡΕΣ, i. e. *Let there be light-makers*, bodies operating upon the φῶς (the fluid of light) to produce the effect of illumination.

According to the mode of constructing any language, ΦΩΣΤΗΡ must signify something different from φῶς, and something that *causes* ΦΩΣ (or the fluid meant by φῶς) to have its proper effect.

And to shew that this is intended, even a *third* word is introduced in the 15th verse; for

for there it is said, *καὶ ἡσυχία ἐστὶν* PATZIN; and it is well known that *καὶ* means *ipsa lucendi adio*. And therefore, *this* further explains, that these bodies should be considered as the *efficient causes* producing the effect that light at last has on earth; and not merely as being the very same kind of substances themselves as light itself is.

It is difficult for language *shortly* to express these nice *philosophical distinctions*: but, when such great caution is used in the choice of words, it is also as difficult not to suppose, that *such distinctions* were certainly intended to be inferred from them.

And to these observations I must add, that APXH means, and may be translated, *causa* and *origo*, as well as *exordium* and *imperium*; and *ἀρχὴ* is *auctor*, vel *origo sum**, seu *aliis ad faciendum praeo*, as well as *incipio* or *impero*. And therefore, *ἀρχὴν τῆς ἡμέρας*, in verse 18, is

121. a continuation of the explanation of the same idea as before; and may much better be translated, *to be the cause of the day; and to be the cause of the inferior light afforded during the night; than to rule over the day and over the*

* See Kusterus, De vero Usu Verborum, mediorum, p. 19, 20, 53.

night;

night: which latter expressions, I confess, I do not well understand the import of.

Moreover, *εἰς ἀρχάς* in the plural number, in verse 16, may surely with more propriety be rendered, *to have operating powers, or to produce certain effects, than to rule* (as it has been translated), or, *to have dominions, or empires.*

We may therefore now fairly conclude, that the operation of the fourth day, was no more the creation of the sun, than it was the creation of light: but that it was, in fact, *the creation of the moon*; and the causing both it, and the sun, and the stars, to appear brightly in the atmosphere; so as to afford the inhabitants of earth different portions of light, by day, and by night; and to become the means of computing *months and years*, as well as *days*. And to be, in short, *σημεῖα, STANDARDS for the measuring of time*: for that is indeed the true meaning of the word *εἰς σημεῖα*, rather than *to be for signs*.

This interpretation frees the Mosaic account from all objection: and also shews, that the writer of it must, notwithstanding the simple and plain manner in which he chose to write, have been well acquainted with the soundest principles of philosophy; and have known,

most intimately, what really was the nature of the Great Work of God.

The latter part of this Chapter will require but little explanation.

20. Καὶ ἔπεν ὁ Θεός· Ἐξαγαγέτω τὰ ὑδατὰ ἐρπετὰ ψυχῶν ζωῶν, καὶ πετεινὰ πετόμενα ἐπὶ τῆς γῆς καὶ τὸ σέρεωμα τῆς ἕραν· καὶ ἐγένετο ὕτως.

122. 20. *And God said, Let the waters bring forth GLIDING BODIES OF LIVING SPIRITS, and fowls flying upon the earth, in the atmosphere, (the consolidating, or the strengthening substance) of heaven. And it was so done.*

Surely ἐρπετὰ ψυχῶν ζωῶν is literally *gliding bodies of living spirits*, (and not *the moving creature that bath life*;) and therefore ought to be so translated, let what conclusion will be drawn from it. We cannot, consistently either with language, or common sense, say, *gliding bodies (or moving bodies) of living lives*.

21. Καὶ ἐποίησεν ὁ Θεὸς τὰ κήτη τὰ μεγάλα, καὶ πᾶσαν ψυχὴν ζώων ἐρπετῶν, ἃ ἐξήγαγεν

ἐξήγαγεν τὰ ὕδαλα καὶ ἅ γένη αὐτῶν, καὶ
 πᾶν πτερινὸν πτερωτὸν καὶ ἅ γένος· καὶ ἶδεν
 ὁ Θεὸς, ὅτι καλὰ.

21. *And God made the great whales; and every spirit OF LIVING GLIDING BODIES; which bodies the waters brought forth according to their respective kinds: and every plumed, winged animal, according to its kind. And God saw that they were all good, (FIT FOR THE PURPOSES FOR WHICH THEY WERE CREATED.)*

22. Καὶ ἠυλόγησεν αὐτὰ ὁ Θεὸς, λέγων·
 Αὐξάνεσθε καὶ πληθύνεσθε, καὶ πληρώσατε
 τὰ ὕδαλα ἐν ταῖς θαλάσσαις· καὶ τὰ πτε-
 ρινὰ πληθυνέσθωσαν ἐπὶ τῆς γῆς.

22. *And God bestowed a blessing upon them; saying, Increase and be multiplied, and fill the waters, in the seas. And let winged animals abound upon the earth.*

23. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο
 πρωὶ, ἡμέρα πέμπτη.

23. *And there was an evening, and a morning; [which was] a fifth day.*

24. Καὶ

24. Καὶ εἶπεν ὁ Θεός· Ἐξαγαγέτω ἡ γῆ
 ψυχὴν ζῶσαν κατὰ γένος, τετραπόδα καὶ
 ἐρπετὰ καὶ θηρία τῆς γῆς κατὰ γένος· καὶ
 ἐγένετο ἕτως.

24. *And God said, Let the earth bring forth
 LIVING SPIRIT according to its kind; four-
 footed animals, and creeping animals, and wild
 beasts of the earth, according to their kind: and
 it was so done.*

25. Καὶ ἐποίησεν ὁ Θεὸς τὰ θηρία τῆς
 γῆς κατὰ γένος, καὶ τὰ κτήνη κατὰ γένος,
 καὶ πάντα τὰ ἐρπετὰ τῆς γῆς κατὰ γένος
 αὐτῶν· καὶ ἶδεν ὁ Θεός, ὅτι καλὰ.

25. *And God made the wild beasts of the
 earth according to their kind; and the cattle
 according to their kind; and all the creeping
 [or gliding] animals of the earth according to
 their kind: and God saw that they were good,
 (and fit for the purpose they were intended to
 answer.)*

26. Καὶ εἶπεν ὁ Θεός· Ποιήσωμεν ἄν-
 θρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν·

καὶ

VOL.

καὶ ἀρχέτωσαν τῶν ἰχθύων τῆς θαλάσσης,
καὶ τῶν πετεινῶν τῆς οὐρανοῦ, καὶ τῶν κτηνῶν,
καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἐρπετῶν
τῶν ἐρπόντων ἐπὶ τῆς γῆς.

26. *And God said, Let us make man, after
OUR image, and after our likeness; and let them
have dominion over the fishes of the sea, and
over the fowls of the heaven, and over the cat-
tle, AND OVER THE WHOLE EARTH, and over* 124
*all the creeping [or gliding] things, that creep
[or glide] upon the earth.*

No words can well make a truth more ma-
nifest unto us, than the information given in
this verse does, that *many of the inhabitants of
Heaven* were present * at this wonderful and
glorious work of creation.

And although there can be no real resem-
blance of Almighty God, except by the hum-
ble imitation of *spiritual perfections*; yet these
words, (considering the great care which is
taken to prevent our making any mistake with
regard to them; and *that* even by a repetition
of the idea; and by adding the word *ὁμοίωσιν*,

* See also Job, ch. xxxviii. ver. 7.

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ble imitation of *spiritual perfections*; yet these
words, (considering the great care which is
taken to prevent our making any mistake with
regard to them; and *that* even by a repetition
of the idea; and by adding the word ὁμοίωσιν,

* See also Job, ch. xxxviii. ver. 7.

likeness; after εἰκόνα ἡμέτεραν, *our image*;) at the same time that they plainly declare, that the heavenly inhabitants had a proper subject for an ΕΙΚΩΝ; *a form from which a pattern might be taken*, and which man, in his primæval beauty, on his first creation, resembled in his whole figure: do also imply, that, although Almighty God is indeed a Pure Spirit, Whom no eye hath seen, or can see in His essential Divine Nature; yet that He hath also a *visible glorious Sbecinab* in heaven [*even the Lord, the Messiah,*] in whom He dwelled*, and was actually beheld at the creation; as he was afterwards on earth beheld by Philip†, and the Apostles.

And no refined abstract subtlety of schoolmen, or of metaphysicians, ought to be allowed, by mere quibbling, and sophistical arguments, to remove from us the knowledge of this great truth.

27. Καὶ ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα Θεὸς ἐποίησεν αὐτόν· ἄρσεν καὶ θῆλυ ἐποίησεν αὐτάς.

* John, ch. xiv. ver. 10. Coloss. ch. ii. ver. 9.

† John, ch. xiv. ver. 8, 9.

27. *And God made man; according to the image of God made He him; a male and a female He made them.* 125.

28. Καὶ ηὐλόγησεν αὐτὰς ὁ Θεὸς, λέγων· Αὐξάνεσθε καὶ πληθύνεσθε, καὶ πληρώσατε τὴν γῆν, καὶ κατακυριεύσατε αὐτῆς, καὶ ἄρχετε τῶν ἰχθύων τῆς θαλάσσης, καὶ τῶν πετεινῶν τῆς ἡρανεῖς, καὶ πάντων τῶν κτηνῶν, καὶ πάσης τῆς γῆς, καὶ πάντων τῶν ἑρπετῶν τῶν ἐρπόντων ἐπὶ τῆς γῆς.

28. *And God blessed them, saying, Increase and be multiplied, and fill the earth, and have dominion over it; and have [the use of, and] power over the fishes of the sea, and over the fowls of heaven, and over all the cattle, and OVER ALL THE MASS OF THE EARTH, and over all the creeping [GLIDING] things, that creep [OR GLIDE] upon the earth.*

I apprehend πάσης τῆς γῆς, in the latter part of the verse, should be thus translated, *(over all the mass of the earth,)* as intending the use to be made of ores, and minerals,

and stones, &c. for otherwise the words would only be a repetition of what was contained in the former part of the verse.

There seems further to be some remarkable energy, also, in the constant and cautious repetition of the word ἐρπεταί; and here particularly, in the addition of the words, τῶν ἐρπετῶν τῶν ἐρπόντων.

29. Καὶ εἶπεν ὁ Θεός· Ἰδὲ δέδωκα ὑμῖν πάντα χόρτον σπορίμον σπῆρον σπέρμα, ὃ ἐστὶν ἐπάνω πάσης τῆς γῆς, καὶ πᾶν ξύλον, ὃ ἔχει ἐν ἑαυτῷ καρπὸν σπέρματος σπορίμου, ὑμῖν ἔσται εἰς βρῶσιν.

29. *And God said, Behold, I have given to you all herbage FIT FOR CULTIVATION, bearing seed, which is upon the face of all the*
 126. *earth; and every tree which hath in itself fruit of seed FIT FOR CULTIVATION, to you it shall be for food.*

Σπορίμου is properly *qui seminari solet*; (*what is used to be sown or cultivated*;) and therefore this word σπορίμου, being newly introduced here, I cannot put any other construction upon it than that given above; especially

especially as such construction does, at the same time, make such a clear and noble distinction between the food of man and of beasts; leading us, at the same time, to recollect, and to apprehend in its *truest sense*, what is said of Nebuchadnezzar in his degraded state, in the book of Daniel, the prophet, ch. iv. ver. 33 *. *Kaì χορτόν ὡς βῆς ἡδύε.* i. e. *And he did eat the grass, [growing of itself in the field,] as an ox does †.*

30. *Kaì*

* In Grabe's Septuagint this is ver. 30.

† It may perhaps seem to be leading into too long a digression to say here, that even in Paradise *cultivation* was intended. But I must believe that was the case; and was the true meaning of the words, *to dress the garden, and to keep it*; which also surely implied every adornment proceeding from art, and genius, and industry, to be added to the face of the earth. The words are, Genesis, ch. ii. ver. 15. *ἐργάζεσθαι αὐτὸν καὶ φυλάσσειν*, *to work it, and to preserve it.* And I cannot but think, that the words, afterwards accompanying the *sentence pronounced*, meant only that the employment should thenceforth be of a very different and more unpleasant kind; for they are, ch. iii. ver. 23, *ἐργάζεσθαι τὴν γῆν ἐξ ἧς ἐλήφθη*, (*to work [or till] the earth from whence he was taken;*) that is, the rude mass of earth (unprepared for cultivation, as that of Eden was), ready only to yield thorns and briars, and to be untoward in its returns.

There is probably no absolute idleness any where but in

127. 30. Καὶ πᾶσι τοῖς θηρίοις τῆς γῆς, καὶ πᾶσι τοῖς πτερυγοῖς τῆς οὐρανόθεν, καὶ παντὶ ἑρπετῷ τῷ ἔρποντι ἐπὶ τῆς γῆς, ὃ ἔχει ἐν ἑαυτῷ ψυχὴν ζωῆς, [καὶ] πάντα χόρτον χλωρὸν εἰς βρώσιν· καὶ ἐγένετο ὕτως.

30. *And to all the wild beasts of the earth, and to all the fowls of the heaven, and to every creeping [OR GLIDING] thing, creeping [OR GLIDING] upon the earth, which hath in itself A SPIRIT of life [I have given] also all green herbage, [i. e. such as groweth of itself,] for food. And all this was done.*

31. Καὶ ἶδεν ὁ Θεὸς τὰ πάντα ὅσα ἐποίησεν, καὶ ἰδὲ καλὰ λίαν. Καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωὶ, ἡμέρα ἕκτη.

31. *And God beheld all the things of every sort that he had made. And behold they were exceeding good, [and fit for the purposes for which they were created;] and there was an evening and there was a morning, a sixth day.*

hell, and in the resemblances of hell. Our Lord himself says, John, ch. v. ver. 17. Ὁ πατήρ μου ἔως ἄρτι ἐργάζεται, καὶ γὰρ ἐργάζομαι: *My Father worketh still, and I work.*

Thus

Thus ends this noble account of the Creation; which surely may now be concluded to be perfectly consistent, in every the minutest part, with the *soundest philosophical principles* that have come to our knowledge, or that we ever can be made acquainted with. If it has hitherto been thought erroneous, or irrational, by presumptuous men; it has been so judged of, not from any real defect in itself, or in the words used, but merely in consequence of the ignorance and misinterpretations which have prevailed in the world. 128.

The consideration whereof should teach us modesty, and reverence; and to be more diffident, as to any misapprehensions we may still have remaining, concerning other parts of the contents of God's most Holy Word; and to conceive, that *such parts*, instead of being inconsistent with truth, or with our best philosophical informations, *may* even lead us to *further* discoveries, and to a greater elevation and enlargement of the faculties of the human soul.

129. SINCE the preceding sheets were printed off, Dr. Higgins's most curious Chemical Experiments have been published; in which there are some conclusions, and observations, so immediately applicable to all that has been advanced in this Section, that it would be unpardonable (as there is still an opportunity) not to take some notice of them.

After mentioning several very curious circumstances, worthy of observation, with regard to the *emission* of light from bodies in a state of combustion, he says * :

" The legitimate inference from these phenomena is, not that the matter of light differs from that of fire, but that *fire* subsists by the proximity, and *light* by the rapid projectile motion, of parts of the same kind of matter : for the latter inference agrees with all the phenomena, whilst the former is repugnant to our experience of the effects of light concentrated by reflection or refraction."

And he adds †, " In the rays of light, then, we find matter and motion enough to produce all the effects hitherto noticed, on chemical substances, on water, on vegetables, and on solar phosphori."

And afterwards‡, " Having thus traced the matter of *fire* in various states, to that condition in which it coincides with Newton's character of *light*, it is unnecessary to insist on the conformity of the foregoing notions with the optical phenomena, further than by remarking, that

* P. 337.

† P. 339.

‡ P. 340.

" the

“ the *etherial medium* which affects the surfaces of
 “ bodies, and to which he ascribes *divers effects*,
 “ does not appear to consist of any other than the
 “ matter of fire; which, by the same powers that
 “ form atmospheres around the solitary gross parts,
 “ must necessarily form a dense elastic medium on
 “ the surfaces of their aggregates.”

I cannot, therefore, but subjoin to these observations of Dr. Higgins's finally, that this distinction of his tends to shew, (still more fully,) how peculiarly *the fluid of fire, and heat*, and of *earthly light*, is *one and the same fluid*, existing here on this globe, and absolutely attached to, and connected with, our earth, independent of other bodies; having indeed existed here, from the time that this planet was created in its present form, by those mighty operations, of which Moses has given such a philosophical and divine account,

The following is a list of the names of the persons who have been
 named in the above report, in the order in which they were
 named:

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 100. J. H. Smith

(203*)

SECTION III.

CONCERNING

The Energetick Import of the Words in

1 JOHN, CHAP. IV. VER. 1, 2, 3;

AND CONCERNING

THE NOBLE CONFESSION

OF

ST. PETER.

VOL. I.

SECTION III

THE HISTORY OF THE

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SECTION III.

131.

THE next passage I shall venture to make observations upon is, the 1st, 2d, and 3d verses of the Fourth Chapter of the First Epistle of St. John.

1. Ἀγαπητοὶ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τῆς Θεῆς ἐσιν· ὅτι πολλοὶ ψευδοπροφηταὶ ἐξεληλύθασιν εἰς τὸν κόσμον.

2. Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τῆς Θεῆς· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τῆς Θεῆς ἐστίν.

3. Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τῆς Θεῆς οὐκ ἐστίν· καὶ τούτῳ ἐστὶ τὸ τῆς ἀνιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

The

132. The common translation is,

1. *Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*

2. *Hereby know ye the spirit of God: Every spirit that confesseth THAT JESUS CHRIST IS COME IN THE FLESH, is of God.*

3. *And every spirit that confesseth not THAT JESUS CHRIST IS COME IN THE FLESH, is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come, and even now already is it in the world.*

But what can be more flat and unmeaning, than to make the mere acknowledgement of a single fact in history, the test of any spirit being in conformity with the dictates of the Divine Spirit?

To confess that *Jesus Christ is come, or has come in the flesh*; is little more than to confess, that Augustus Cæsar also once lived in the flesh.

A test of truth, indicating a rightly-informed spirit, must be the knowledge and confession of some greater and more important matter. And so indeed the holy Apostle

here says it is, if his words be rightly translated ; for surely the translation should rather be thus :

1. *Beloved, do not give credit to every spirit ; but weigh and consider the spirits, whether they be of God ; for many false prophets are gone out into the world.*

2. *By THIS know ye the spirit [that is] of God. Every spirit that confesseth Jesus to be THE CHRIST, [i. e. the Anointed Lord and Messiah, the Appointed Ruler of all, sent down from heaven to deliver man,] THE VERY CHRIST COME IN THE FLESH, is of God.* 133

3. *And every spirit that does not confess JESUS TO BE [THE ANOINTED ONE] THE CHRIST COME IN THE FLESH, is not of God. And this is that spirit of opposition to the Lord's anointed, which ye have heard shall come, and now is already in the world.*

Thus translated, the words amount to the same divine confession which was made by St. Peter ; and which our Lord himself has told us should be the very basis and foundation, on which, and by means of which, he would

would build up, at last, the great assembly to be formed under His rule in heaven.

Matthew, ch. xvi. ver. 13, &c.

13. Ἐλθων δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππας, ἡρώτα τὰς μαθητὰς αὐτῶ λέγων· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;

14. Οἱ δὲ εἶπον· Οἱ μὲν, Ἰωάννην τοῦ Βαπτιστῆ· ἄλλοι δὲ, Ἡλίαν· ἕτεροι δὲ, Ἰερεμίαν, ἢ ἓνα τῶν προφητῶν.

15. Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

16. Ἀποκριθεὶς δὲ Σίμων Πέτρος, εἶπε· Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.

17. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων βᾶρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα ἔκ ἀπεκάλυψε σοι, ἀλλ' ὁ πατήρ μου, ὁ ἐν τοῖς οὐρανοῖς.

18. Καὶ γὰρ δὲ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν· καὶ πύλαι ἅδεν οὐ κατισχύουσιν αὐτῆς.

13. And

13. *And Jesus, coming into the coasts of* 134.
Cæsarea Philippi, asked his disciples, saying,
Whom do men say that I am, [who appear*
now as] the son of man?

14. *And they said, Some indeed [say that*
thou art] John the Baptist, others [that thou
art] Elias, and others [that thou art] Jere-
mias, or one of the Prophets.

15. *He saith unto them, But ye, whom do*
ye say that I am?

16. *And Simon Peter answering said, Thou*
art THE CHRIST, [i. e. THE ANOINTED
LORD,] the Son of the Living God.

17. *And Jesus answering said unto him,*
Happy art thou, Simon son of Jonas, for flesh
and blood hath not revealed it unto thee, but my
Father who is IN THE HEAVENS.

18. *And I moreover say unto thee, that*
thou art [named] Peter [WHICH MEANS A
ROCK], and upon this rock [i. e. UPON THIS
CONFESSION] I will build up my church,

* Mr. Bowyer has remarked that there is *here* a redun-
dancy in the Greek, by the addition of the word *με*,
which he proposes to remove, by translating it as *two* ques-
tions, *Whom do men say that I am? The Son of Man?* But
I apprehend the true meaning of the cause of inserting the
word *με* a second time may be more fully elucidated by
translating the verse as above.

[i. e.

[i. e. my assembly, and final gathering together of mankind *,] *and the gates of hell* [i. e. the Courts and Councils of hell, or the Rulers of hell] *shall not have power [to prevail] against it.*

135. And this agrees also with the noble confession of St. Peter, in another place in St. John's Gospel,

Ch. vi. ver. 67, &c.

67. Εἶπεν ἔν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;

68. Ἀπεκρίθη ἔν αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις.

* We read continually in the Holy Scriptures, of *Kings sitting in the gates of cities*, as holding their courts there; and of *judgement being administered in the gate*; and of its being the place where rule and authority was exercised. See Deut. ch. xxi. ver. 19. ch. xxii. ver. 24. ch. xxv. ver. 7. Ruth, ch. iv. ver. 1. 2 Samuel, ch. xix. ver. 8. Psalm lxxix. ver. 12. cxlvii. ver. 5. Proverbs, ch. xxiv. ver. 7. Jeremiah, ch. xxxix. ver. 3. This matter I have endeavoured to illustrate, in some small degree, in my *Observations on Ancient Castles*, p. 114, and in the *Archæologia*, vol. VI. p. 290. And these circumstances fully explain what is meant by this expression in the verse above.

69. Καὶ.

Vol.

69. Καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.

67. *Jesus therefore said to the twelve, Will ye also go away?*

68. *Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words OF AIONIAN LIFE.*

69. *And we have believed, and known, that Thou art THE CHRIST [THE ANOINTED ONE] the Son of the Living God.*

It agrees also with what our Lord said concerning Himself to Nicodemus, namely, That He *descended* and *came down* from heaven. From which words we must be led to conclude, that He existed there, *in glory*, previous to His descent, to take upon Him our human nature.

John, ch. iii. ver. 13.

Καὶ ὁ υἱὸς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ.

No one hath ascended up to heaven, except 136.

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P

He

Καὶ

He WHO DESCENDED DOWN from heaven; the Son of Man, who exists, [or such Son of Man, as has his being, his proper place of existence] in heaven.

It illustrates, and agrees, moreover, with that sublime account given concerning our Lord, by the writer of the Epistle to the Hebrews.

Hebrews, ch. i. ver. 1, 2, 3.

1. Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατέράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτῃ* τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ,

2. ὃν ἔθηκε κληρονόμον πάντων, δι' ᾧ καὶ τὰς αἰῶνας ἐποίησεν·

3. ὃς ὢν ἀπαύγασμα τῆς δόξης, καὶ καθάρτης τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμόν ποιησάμενος τῶν ἀμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς.

* Mill's edition has ἐσχάτην instead of ἐσχάτη.

1. God, at sundry times, and in divers manners, having spoken in times past unto the fathers by the prophets; hath in the latter period of these days * spoken unto us by His Son,

2. Whom he hath appointed heir of all things. 137.
And by whom also he made THE AIONS, [OR APPOINTED STATES, AND ÆRAS.]

3. Who existing as the bright appearance of his glory, [i. e. as the Divine Shecinah,] and as the express image [AND REPRESENTATION] of his very essence, and upholding all things by the word of his power, when he had by himself made a purification of our sins, sat down on the right hand of the Divine Majesty, in the highest regions.

So also it agrees with that equally sublime passage of St. Paul, in his Epistle to the Colossians,

* That is, most properly, in the latter period of these days, of the dispensation under the Law: during which alone it was that the Prophets spake. These words, however, may further be supposed to have a reference to that very period, in which the Writer of the Epistle lived; as being also the beginning of, and approaching towards the latter days of all; when Christ The Anointed Lord should finally appear in Glory, and restore all things.

Chap. i. ver. 13, &c.

13. Ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τῆς σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τῆς υἱῆς τῆς ἀγάπης αὐτῆς.

14. Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν [διὰ τῆς αἱματός αὐτῆς*,] τὴν ἄφεσιν τῶν ἁμαρτιῶν.

15. ὅς ἐστιν εἰκὼν τῆς Θεῆς τῆς ἀοράτου, πρωτότοκος πάσης κτίσεως.

16. ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, ἢτε θρόνοι, ἢτε κυριότητες, ἢτε ἀρχαί, ἢτε ἐξουσίαι· τὰ πάντα δι' αὐτῆς καὶ εἰς αὐτὸν ἐκτίσθη.

17. καὶ αὐτός ἐστι πρὸ πάντων. καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε.

138. 18. καὶ αὐτός ἐστιν ἡ κεφαλὴ τῆς σώματος, τῆς ἐκκλησίας· ὅς ἐστιν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρῶτεύων.

* The words between crotchets are not in the Alexandrian Manuscript.

19. ὅτι

19. ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι.

20. καὶ δι' αὐτῆ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τὴ αἵματος τῆ σαῦρε αὐτῆ, δι' αὐτῆ, ἢτε τὰ ἐπὶ τῆς γῆς, ἢτε τὰ ἐν τοῖς ὕρανοις.

13. *Who hath rescued us from the power of darkness, and hath translated us into the kingdom of his beloved Son.*

14. *In whom we have deliverance from captivity, by means of His blood, [even] the remission of our sins.*

15. *Who is the image [and visible appearance; i. e. the Shecinah] of God, who cannot be seen by our eyes [IN HIS OWN ESSENCE]; the First produced Being of all [visible] creation.*

16. *For by him began the existence of [or in him were created and built up] all things that are in THE HEAVENS, and that are upon earth; things seen, and things not seen, by us, whether they be Princely thrones, or Lordly dominions, or Operating powers, or Ruling powers; all were by Him, and existing for Him.*

17. *And He is before all things, and by him [or in him] all things were established.*

18. *And He is the head of the whole body, [of] the congregated assembly; Who is also [the prime] efficient cause; and the first produced [and recovered] from the dead; that he himself in all things might be the person leading the way.*

19. *For it pleased [GOD] that in Him should exist all accomplishment [OF WHATEVER WAS TO BE EFFECTED.]*

139. *And by Him to conciliate all things to Himself, [having effected peace by the blood of his cross;] by him [TO CONCILIATE ALL THINGS] whether they be things on earth, or things in the heavens.*

I am very well aware, that the words in the 2d and 3d verses of the Fourth Chapter of the First Epistle of St. John, which I have here endeavoured to interpret in the truest and most cautious manner, and thus to illustrate, by comparing them with similar passages; that these words, (viz. Χριστὸν ἐν σαρκὶ ἐληλυθότα,) although they are indeed in the 2d verse, yet are omitted in the 3d verse, in the Alexandrian copy, and also in the Vatican copy.

But it is acknowledged, by Dr. Mill, that

they

they are found in most other copies, in both verses; and are allowed universally to be authentic: and that there is reason to believe, that they were erased from the Vatican copy, merely to prevent their being made *use of* in support of the opinions of certain heretics, who might draw some wrong conclusions from them, (if thus repeated,) to vindicate opinions which they had founded on other passages of Scripture.

In these days, therefore, wherein it has pleased God to afford us an opportunity of investigating fairly every part of His Holy Word, without being fettered with such illiberal scruples; as the original command was to *search* the Scriptures; we need not hesitate to allow the expression its full force.

And when we find these words speaking a language so perfectly consistent with other most important parts of the Gospel, and know that they are indubitably in the second verse, we neither need to be afraid to assert their original authority, nor to assent to the conclusion plainly to be drawn from them; which is indeed *such*, that Mr. Locke even thought the confession of the truth contained therein (namely, the confession *that* Jesus

140. *was THE MESSIAH, sent down from above to deliver man,)* was the *sum total* of the belief required in the Gospel*.

I cannot forbear even citing his own words as we find them, in one or two places †.

We see that they (the Apostles) who before His death, preached only THE GOSPEL OF THE KINGDOM; and THAT THE KINGDOM OF GOD WAS AT HAND; as soon as they had received the Holy Ghost, after His resurrection, changed their style, and every where in express words, declare that Jesus is THE MESSIAH;— THAT KING WHICH WAS TO COME.

And St. Paul, in several of his sermons, preached no other article of faith, but that Jesus was THE MESSIAH, THE KING, Who being risen from the dead, now reigneth, and shall more publicly manifest his kingdom, in judging the world, at the last day.

And, in addition to these words of Mr.

* See Locke on the Reasonableness of Christianity, 12mo, vol. I. p. 43, 47, 84, 85, 178, 181, 229, 235, 245, 258, 282, 305.

† Ibid. vol. I. p. 178. And particularly the folio edition of Locke's Works, vol. II. p. 515, 516.

Locke,

Locke, I cannot but observe, how strongly the two passages, cited from the Epistle to the Hebrews, and the Epistle to the Colossians, assert the *pre-existence* of our Lord, in Glory, before His descending upon earth, to take upon Him our human nature; and moreover, the existence of certain great ruling powers, under His dominion.

Hence, therefore, we may learn to translate, with more energy, even the very first words of all the Gospels.

Matthew, ch. i. ver. 1.

Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαυὶδ,
υἱοῦ Ἀβραάμ.

The common translation is,

141.

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

But this surely falls short of the true meaning, and conveys only a very slight idea of the important contents of the Sacred Volume. Should not the verse rather be translated, and paraphrased, somewhat to this effect?

The

The book, containing the account of the generation in the flesh [as man], of Jesus, THE CHRIST, [THE ANOINTED LORD,] the promised offspring of David; [WHO IS TO SIT UPON THE THRONE FOR EVER;] the promised offspring of Abraham; [IN WHOM ALL THE NATIONS OF THE EARTH SHALL FINALLY BE BLESSED.]

And reading words conveying, in reality, *such a meaning*, in the very beginning of the Gospel; and, from thence, learning to expect still further the *second coming* of our Lord; when he shall *finally* descend from heaven, *with the fulness of His glory*, to perfect, and conclude, in the most compleat manner, and consistently with his title as CHRIST, the Great Work; according to the promises made to *Abraham* and *David*; may we not, from such an apprehension of the purport of Holy Scripture, be led to bestow the more serious attention upon the whole contents? and, at last, most fervently to say *Amen*? praying with our heart, and spirit, in the very words with which the whole Divine Book ends;

Revelations, ch. xxii. ver. 20.

[Ναὶ] ἔρχε, Κύριε Ἰησοῦ.

Even so come, Lord Jesus.

IN addition to what has been said, in this Section, concerning JESUS being the MESSIAH; the *Christ*; the *Anointed Lord, and Ruler*, descended down from on high, to take our human nature upon Him; and concerning His having been in the heavens above, the *Divine Shedinab*, the ΑΠΑΓΓΕΛΙΑ ΤΗΣ ΔΟΞΗΣ, the *bright appearance of God's glory*; and ΚΑΡΑΚΤΗΡ ΤΗΣ ΥΠΟΣΤΑΣΕΩΣ, the *Express Image of His very essence*; I cannot but add, that the chief part of the abomination of Idolatry consisted, in the presuming to imagine, or substitute, any *representation* of the Divine Being whatever, except *The Lord Christ* only, who has been revealed as *The Anointed King of Glory*: and who appeared upon earth (when taking upon Him our *human nature*) AS JESUS OF NAZARETH. And that it has been admirably well observed, by Dr. Clarke, "that as worshipping any other God, besides *The Father Almighty*, is idolatry against God; so worshipping any other *Mediator*, besides *His only Son*, our Lord, is idolatry against *Christ*."

¶ See Clarke's Sermons, vol. III. p. 383.

SECTION IV.

SECTION IV.

CONCERNING

JOHN THE BAPTIST;

AND HIS BEING

E L I A S

Which is to come.

Matthew, Chap. xvii. Ver. 11.

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SECTION IV.

143.

THE fourth piece of Criticism, (however strange and uncommon it may appear,) may now, after what has been said in the preceding Observations, be, without scruple, submitted to the consideration of the candid and inquisitive.

In the beginning of St. Mark's Gospel we read, concerning *John the Baptist*.

Chap. i. ver. 2.

Ὡς γέγραπται ἐν τοῖς προφήταις Ἰδὲ, ἐγὼ ἀποσέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

Which we translate,

As it is written in the Prophets, Behold I send my Messenger before thy face, which shall prepare thy way before thee.

But

144. But why not translate it fairly, and fully,
without any evasion?—

*Behold I send my ANGEL before thy face,
who shall lay a foundation for thy way before
thee.*

Angels have descended from Heaven upon
Earth, and have appeared visibly, on many
occasions; as our Lord himself also had
done, even before his great advent in the
flesh; instances of which the learned are suf-
ficiently acquainted with: who well know
that He appeared unto Abraham, and also to
Joshua, and was actually worshipped by both
of them *.

As then our Lord himself (although so high
above all) condescended moreover, at last, to
be born in the flesh; where is the impropri-
ety, or heterodoxy, of venturing to acknow-
ledge, that an *angel* also might condescend, in
imitation of his Great Master, to such humi-
liation, in order to be the harbinger and fore-
runner of his Lord?

The Septuagint has the original prophecy

* Eusebii Pamphili Hist. Eccl. lib. I. cap. 2. Genesis,
ch. xviii. ver. 2, and 22 to 32. Joshua, ch. v. ver. 14.

here

here referred to, in words which, if we will take them simply, as we find them, are very plain.

Malachi, ch. iii. ver. 1.

Ἰδὲ ἐγὼ ἐξαποστέλλω τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται ὁδὸν πρὸ προσώπου μου, καὶ ἑξαίφνης ἥξει εἰς τὸν ναὸν αὐτῷ Κύριος, ὃν ὑμεῖς ζητεῖτε, καὶ ὁ ἄγγελος τῆς διαθήκης, ὃν ὑμεῖς θελεῖτε· ἰδὲ ἔρχεται, λέγει Κύριος πάντοτε ὁ κράτωρ.

Behold I send forth MY ANGEL, and he shall inspect [or prepare] the way before me. And suddenly the Lord whom ye seek shall come to his temple; and the Angel of the covenant, whom ye wish for. Behold he cometh, saith the Lord Who hath dominion over all.

And there seems to have been no other reason for translating the word ΑΓΓΕΛΟΣ, in this verse, and in the citation of it in the Gospel, as meaning a messenger, and nothing more, than merely to avoid a conclusion, which perhaps we shall discover to be a real truth;

truth; however *heretical* it might have been thought a few hundred years ago.

Such translation of the word, as has been hitherto commonly adopted, is at least contrary to the more usual mode of translating this word in other parts of Scripture; and there is certainly nothing inconsistent either with reason or revelation in translating of it otherwise.

But the matter does not rest on mere surmise, or on the preferring at pleasure one mode of translation to another. Our Lord seems to have taken pains to make the whole clear and intelligible to us; if we will have ears to hear.

In St. Matthew's Gospel we have *first* the same words as in St. Mark.

Matthew, ch. xi. ver. 10.

Οὗτος γάρ ἐστι, περὶ ᾧ γέγραπται· Ἰδὲ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

For this is He of whom it is written, Behold I send

I send my Angel before thy face, who shall lay a foundation for thy way before thee.

And afterwards, according to that Evange- 146.
list, our Lord added,

14. Καὶ εἰ θέλεις δεξασθαι, αὐτός
ἐσιν Ἡλίας ὁ μέλλων ἔρχεσθαι.

15. Ὁ ἔχων ὦτα ἀκέειν, ἀκέτω.

14. *And if ye will receive it, this is Elias
who is FOR TO COME.*

15. *He that has ears to hear, let him hear.*

Which words seem to have been subjoined,
on purpose to lead us to the right explanation
of this astonishing fact. For Ὁ μέλλων ἔρχε-
σθαι, signifies most accurately, *who is YET for
to come: i. e. yet to come*, exactly agreeable
to the expectation formed of him, in conse-
quence of another most remarkable passage in
the Prophecy of Malachi; in which he is de-
clared even to be *the very Tbesbite*; and
which must, notwithstanding that, relate to
the *last times of all*, and to our Lord's Second
Coming; but in which, nevertheless, (in the
latter part of the prediction,) the very pecu-

liar words are used, to which the holy Angel so pointedly referred, when he *first* spake to Zacharias, foretelling the birth of John, Luke

ch. i. ver. 7. *ὅτι πρότερον εἶπεν αὐτῷ ὁ ἄγγελος*

Malachi, ch. iv. ver. 4, 5.

4. Καὶ ἰδὲ ἐγὼ ἀποσέλλω ὑμῖν Ἡλίαν τὸν Θεσβίτην, πρὶν ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ·

5. ὃς ἀποκαλῶσῃ καρδίαν πατρὸς πρὸς υἱόν, καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ, μὴ ἔλθῃ καὶ παλάξῃ τὴν γῆν ἄρδην.

147. 4. Behold I send unto you Elias THE THESBITE, before the day of THE LORD comes, the Great and Illustrious day :

5. Who shall turn [or restore *] the heart of the father to the son, and the heart of man

* Mr. Eyre observes, that the word ἀποκαλῶσῃ properly means *shall restore*, and intimates that the true meaning of these words seems to be, that *Elias shall bring the unbelieving posterity of the Jewish nation, to have the same heart and mind that their holy Father Abraham, and the Patriarchs had, concerning the Messiah.* Obs. on Prophecies, p. 92.

towards

towards his neighbour, lest I should come and smite the earth utterly.

Now whereas it cannot but be obvious here, that the words, τὸν Θεοῦ, *the Theofite*, (which are both in the Alexandrian, and in the Vatican Copy,) seem to have been added, with an express design, to shew that it was *Elijah* (or *Elias himself*, who lived on earth in the days of Ahab,) who was to come again in the manner thus foretold; and whereas our Lord seems nevertheless to inform us clearly, that it is also John the Baptist who is to come again; the *inference* is plain, and can scarce be mistaken.

From hence therefore, surely, we cannot but conclude, that, as this *great Angel* (who was to be sent before the face of the Messiah) had indeed *antecedently* dwelt upon earth, as *Elijah*; and now resembled our Lord, in his humiliation, and in being born of the flesh, in order to be His harbinger; and in suffering death; so also he will resemble Him in coming *yet again*, to prepare what may be necessary previous to the great work of resurrection; and to the renovation of all things to that state of perfection, which was the primary end of Creation.

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And

And that, *therefore*, on this account it is, that our Lord adds such a very solemn admonition; declaring, that *those* who *could* apprehend the matter rightly, should be very careful to do so; for that indeed it was not of such easy or light interpretation, as that it might be expected every one should instantly comprehend it, or be able to divest his mind of those prejudices, which must at first render the whole incredible to most men.

And all this may still more strongly be inferred, from a subsequent discourse of our Lord's, *after John was actually beheaded*, and after His own Transfiguration on the Mount, when *Elias* had moreover appeared there, and talked with him; which discourse is related, by the same Evangelist, in these words:

Matthew, ch. xvii. ver. 9, &c.

9. Καὶ καὶ βασιμόνων αὐτῶν ἐκ τῆ ὄψεως, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδενὶ ἐπῆλθε τὸ ὄραμα, ἕως ἢ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

10. Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ,

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αὐτῶ, λέγοντες· Τί ἔν οι Γραμματεῖς λέ-
γουσιν, ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;

11. Ὁ δὲ Ἰησοῦς ἀποκριθεὶς, εἶπεν αὐ-
τοῖς· Ἡλίας μὲν ἐρχεται πρῶτον, καὶ ἀπο-
καταστήσει πάντα.

12. Λέγω δὲ ὑμῖν, ὅτι Ἡλίας ἤδη
ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτόν, ἀλλ' ἐποίησαν
ἐν αὐτῷ ὅσα ἠθέλησαν· ἔτι καὶ ὁ υἱὸς τοῦ
ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.

13. Τότε συνῆκαν οἱ μαθηταὶ, ὅτι περὶ
Ἰωάννου τοῦ Βαπτιστῆ εἶπεν αὐτοῖς.

9. And as they were descending from the
mountain, Jesus charged them, saying, Tell the
vision unto no man, until the Son of Man be
risen from the dead.

10. And his disciples asked him, saying, 149.
Why then do the scribes say, that Elias must first
come?

11. And Jesus, answering, said unto them,
Elias indeed cometh first, AND SHALL RE-
STORE ALL THINGS.

12. But [or nevertheless] I say unto you,
that Elias is come already, and they knew
him not, but have done unto him whatsoever
they

they lifted. IN LIKE MANNER ALSO THE SON OF MAN IS ABOUT TO SUFFER OF THEM.

13. *Then the disciples understood that he spake unto them of John the Baptist.*

It is impossible, I think, for any words to be clearer than these; or any thing to be plainer, than, that our Lord intended to inform us here, that Elias, and John the Baptist, were one and the same person; and that, as *he had already come*, and suffered death under Herod, so he should *still come again*, and (according to the great expectation concerning him) restore all things, previous to the second appearance of Christ Himself on earth.

And our Lord seems to have designed to lead us, the more fully, and directly, to this conclusion, by proceeding to draw *the comparison* between Himself and Elias; shewing, that as they killed Elias, *when he had been born in the flesh as JOHN*; so they should kill him, *who had been born in the flesh as JESUS OF NAZARETH*; but that as Elias should still come again, so He Himself would come again also.

Nor can this conclusion fairly be refuted, by any subtle or sophistical reasonings, concerning

cerning the meaning and import of the words of the Angel who foretold the birth of John to Zacharias, when he says,

Luke, ch. i. ver. 17.

150.

Καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτῶ ἐν πνεύματι καὶ δυνάμει Ἠλίας, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.

And he shall go before him in [OR WITH] the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to prepare for the Lord a people fitly formed and disposed.

I say no refutation of what has been inferred, concerning this great forerunner being really an *Angel*, can be derived from these words, (under an idea of their implying only, that a person was to be born, resembling Elias in the holiness of his life and doctrine,) if we fairly consider, that the *same* Evangelist who relates them, does afterwards confirm the idea

that has been now adopted, in these remarks, even more strongly than St. Matthew.

For, relating the discourse of our Lord concerning John, St. Luke tells us, His expression to the Jews was,

Luke, ch. vii. ver. 26, 27.

26. Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; καὶ λέγω ὑμῖν, καὶ περὶ σφόδρως ὑπερῷον προφήτου.

27. (Οὗτός ἐστι περὶ ὃ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὅς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.)

26. *But what went ye out for to see? a Prophet? Yea, I say unto you, even One more excellent than [OR FAR SUPERIOR TO] a prophet.*

151. 27. *This is he, concerning whom it is written; Behold I send my Angel before thy face, who shall prepare [or lay the foundation of] thy way before thee.*

And surely when our Lord says, περὶ σφόδρως ὑπερῷον προφήτου, more excellent, or far superior to a prophet, something more is meant than a mere man:

man : since no *mere man* could be said to be more excellent, or far superior to a prophet.

The word ΑΓΓΕΛΟΣ therefore, we may infer, should undoubtedly, in all these passages be translated, *angel* rather than *messenger*, since in so many other passages of Scripture, where there are less obvious reasons for it, we find it rightly and uniformly translated *angel*.

But this matter deserves a more full consideration, and a still deeper investigation ; as it must be acknowledged that there is, with regard to this particular word, some little perplexity in the Holy Scriptures. It arises, however, from a very obvious cause.

The Greeks seem to have had no other proper word in *common use*, whereby to express and denote a *messenger of any kind*, than ἄγγελος, except it was πρέσβευς, or ἀπόστολος ; neither of which clearly conveyed the idea : and therefore the Seventy (when they composed their version of the Old Testament), and afterwards, the writers of the New Testament, constantly used the former word to describe a messenger of *any kind* ; in all those instances where *such* was on any occasion to be mentioned. At the same time, however, as the principal characteristic, even of an Angel of God, on every

every occasion on which one is at all mentioned in Scripture, is *that* of being a *Messenger from God*; a Messenger communicating the *Divine Will*; therefore (being extremely and justly cautious not to use the word δαίμων, *dæmon*, on this occasion; or any word that might, by any possibility, convey a *similar idea* to the Heathen, who would instantly and eagerly have caught hold of such an expression, and have perverted it;) they chose to express the character *even of such a divine messenger*, merely by the single word ἀγγελος, used by way of eminence; leaving it to the context to explain, when the word was used *in this divine sense*; and when merely in the ordinary way. And in consequence of this, without due attention, some confusion and mistakes must need arise*.

* The want of words, in the Greek language, to express fully the sublime description of *heavenly things* contained in the Holy Scriptures, appears remarkably in another instance, where the LXX have even been obliged to introduce a word *entirely new*, and not before known in that language. It is the word χερουβ, *Cherub*, and in the plural χερουβιμ, *Cherubim*. Genesis, ch. iii. ver. 24. Exodus, ch. xxv. ver. 18, 19, 22. ch. xxvi. ver. 1. ch. xxxvii. ver. 7, 8, [10]. Numbers, ch. vii. ver. 89. 1 Samuel, ch. iv. ver. 4. 2 Samuel, ch. xxii. ver. 11. 1 Kings, ch. vi. ver. 23, 24, 25, 26, 27, 28. ch. viii. ver. 7.

2 Chro-

But our own language having adopted a word, (namely, that of *Angel*;) which, in its most common use, makes a clear distinction between a Spiritual Messenger from Heaven, and a Common Messenger on Earth; and yet conveys no idea similar to the heathen one of a dæmon; our translators have, with great care and propriety, in general, where-ever it appears that a Messenger from God, or of Almighty God, is mentioned, (as descending from above, or as sent down from heaven,) carefully translated the word, by that of *Angel*, and not merely by that of *Messenger*. And why this *one passage*, now under consideration, should be an exception to the general rule, when our Lord himself has condescended to take so much pains to set us right, I do not see.

It may indeed be a little tedious: but I 153.
cannot forbear adding, for our further satisfaction, some of the principal passages, where the word is translated *Angel*: and also some of the principal passages, where it is translated

2 Chronicles, ch. iii. ver. 10. ch. v. ver. 8. Psalm xviii.
ver. 10 [11]. Ibid. lxxx. ver. 1 [2]. Ibid. xcix. ver. 1.
Isaiah, ch. xxxvii. ver. 16. Ezekiel, ch. ix. ver. 3, 8.
ch. x. ver. 4, 5, 7, 9, 14, 15, 16, 18, 19, 20. ch. xxviii.
ver. 14, 16. ch. xli. ver. 18, 20, 25.

Messenger :

Messenger: in order to shew the propriety of both those translations, in all those places; and the impropriety of translating the word merely as meaning a *messenger*, in the present case.

First, however, I must just mention, that one other reason may perhaps very properly be assigned, why *all* the blessed spirits of heaven are called ἄγγελοι, or simply *angels*; which seems to be both founded on the truth as it is in the Word of God, and to be also exactly consistent with the most accurate metaphysical definition, that can be given of their Divine Nature, and Qualifications; and that reason is; because all the perfections they have, and all that they are, they have received as gifts and endowments from *GOD MOST HIGH, THE FATHER OF ALL*, for the benefit of others, as well as to promote their own bliss; and in order to communicate good to others, *as a message, and donation, sent from the one God and Father of all*; whose goodness and power they do in every instance therefore rightly acknowledge, giving all the glory to *Him*, from Whom alone all proceeds.

And this perhaps is also the reason, why we find the holy angels, on various occasions, when speaking *in the Name of the Lord*, and delivering

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delivering messages from *Almighty God*, using the *first person*; because they spake, not as of themselves, but as from *God*, and as commanded by *The Almighty*.

We have the following instances *uniformly*, of the right translation of the word ΑΓΓΕΛΟΣ, as denoting an Angel, or Spirit, descending from heaven.

Genesis, ch. xvi. ver. 7, 8, 9, 10, 11. 154.

Here the Angel seems to have appeared on earth; in such a manner as that he might at first have been mistaken for an human being.

Gen. ch. xxi. ver. 17.

Here the Angel even speaks to Hagar, ἐκ τοῦ ὕψους, *out of heaven itself*.

Gen. ch. xxii. ver. 11, 15.

Here again the Angel speaks to Abraham, ἐκ τοῦ ὕψους, *out of heaven*. And that even a second time.

Gen. ch. xxiv. ver. 7, 40.

Αὐτός ἀποστέλει τὸν ἄγγελον αὐτῷ ἔμπροσθεν σου, *He shall send his Angel before thee*. Here the expression is similar to that under consideration; and plain sense shews it must mean instruction

instruction and direction communicated by means of an *Angel*, either in a dream, or vision, or by some extraordinary over-ruling influence; which we find was, at last, actually the case.

Genesis, ch. xxxi. ver. 11.

Here the Angel of the Lord spake unto Jacob, καθ' ὕπνον, *in a dream*, or by means of a dream.

Gen. ch. xlviii. ver. 16.

This expression is still more remarkable, ὁ ἄγγελος ὁ ῥυόμενός με ἐκ πάντων τῶν κακῶν, *the Angel who rescued me out of all evils*.

Exodus, ch. iii. ver. 2.

Ὁφθη δὲ αὐτῷ ἄγγελος Κυρίου ἐν φλογὶ πυρός, *the Angel of the Lord appeared to him in a flame of fire*.

155.

Exod. ch. iv. ver. 24.

The word ἄγγελος is used *here* in the Septuagint; and therefore I mention this passage; but our English translation is, in this, and in the two following verses, very different from that of the LXX; and does not introduce any mention of an *Angel*. The translation

translation of the LXX, however, renders this portion of history far more intelligible.

Exodus, ch. xiv. ver. 19.

Here the Angel is described as locally removing from one post and place to another.

Exod. ch. xxiii. ver. 20.

Ἰδὲ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, *Behold I send my Angel before thy face.* We find there has been no hesitation as to the translating the word ἄγγελος, in this place, rightly. And here the expression is nearly precisely the same as in the passage in question. And it deserves notice, that the Greek words are exactly alike both in the Alexandrian and Vatican copy, in this text, although those copies differ in so many other parts, as to minuteness of expression.

Exod. ch. xxxii. ver. 34.

Ἰδὲ ὁ ἄγγελός μου προπορεύσεται πρὸ προσώπου σου, *Behold my Angel shall go before, before thy face.* Here again we have the same sort of expression exactly, and that rightly translated. And here also again the two famous copies exactly agree in the Greek.

Exodus,

156.

Exodus, ch. xxxiii. ver. 2.

Συναποστείλω τὸν ἄγγελόν μου πρὸ προσώπου σου;
 so the Vatican MS. has it; but in the Alex-
 andrian it is συναπ-στέλω τὸν ἄγγελόν μου πρὸ-
 τερόν σου. Either way, however, the expres-
 sion amounts to the same thing, and is simi-
 lar to that in the present instance; and the
 word is rightly translated *Angel*.

Numbers, ch. xx. ver. 16.

Καὶ ἀποστείλας ἄγγελον, ἐξήγαγεν ἡμᾶς ἐξ Αἰ-
 γύπτου, *And sending an Angel, he brought us*
out of Egypt. This plainly refers to the
 Angel who went in the cloud.

Numb. ch. xxii. ver. 22, 23, 24, 25, 26, 31,
 34, 35.

Here was manifestly *the appearance* of an
 Angel, whether in a vision only, (as Dr.
 Jortin has imagined *,) or whether really on
 the journey. And I cannot but observe, by
 the by, that all the reasonings and doubts,
 about the possibility of the organs of a beast
 uttering distinct words, are very absurd: for
 if a voice came to the ears of the prophet, in
 a manner as if proceeding from the mouth of

* Jortin's Dissertations, p. 188.

the animal; although that voice was really from heaven; it was just the same thing as to the miraculous end it was to answer. There have been many persons living on earth, who could so manage their voices as to make their words appear to proceed, *not out of their own mouths*, but from other parts of the room. 157.

There are (as is frequently the case) several little differences in the words used in *this whole* account, in the Vatican copy, from those used in the Alexandrian; but they are not material as to the sense. They may be seen, on comparing Field's edition with Dr. Grabe's.

Judges, ch. ii. ver. 1, 4.

This might much more naturally be translated *a Messenger*, than the word in the instance before us; and yet it is cautiously translated *an Angel*, for fear of derogating from the solemn truth.

Judg. ch. v. ver. 23.—So again here.

Judg. ch. vi. ver. 11, 12, 13, 14, 15, 16, 17,
18, 19, 20, 21, 22.

Here was certainly a manifest appearance of an Angel; but nevertheless such an one as Gideon at first mistook, and imagined to be

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merely

merely the appearance and conversation of an human being; although he seems even to have received strength *from the Angel's looking upon him*. This is expressed more strongly in the Alexandrian copy than in the Vatican; and the *Alexandrian* is, one would think, more likely to be the most exact transcript of the two, from the original of the LXX;
 158. since *that* version itself was originally made at Alexandria.

Judges, ch. xiii. ver. 3, 6, 9, 15, 16, 20, 21.

Here again the Angel, at first, appeared merely in an human form, as a man of God; only with something very awful in his aspect; and at last he visibly ascended in the flame of fire up to heaven, till they lost sight of him. There is, however, a remarkable difference between the Greek words in the Vatican copy and in the Alexandrian. It is indeed such as cannot alter the sense at all; but it is such as at once shews the Alexandrian to be more nervous than the other.

1 Samuel, ch. xxix. ver. 9.

A mere emblematical comparison: and the Vatican copy has not the word *ἀνθρώπου* at all.

2 Samuel,

2 Samuel, ch. xiv. ver. 17, 20.

Here also is merely a figurative allusion.

2 Sam. ch. xix. ver. 27.

A mere comparative compliment again.

2 Sam. ch. xxiv. ver. 16, 17.

Here was the visible ministration of an Angel; and a visible appearance.

1 Kings, ch. xiii. ver. 18.

An Angel, properly so called, was here certainly *meant*; although the old prophet lied unto the true prophet.

1 Kings, ch. xix. ver. 5, 7.

159.

Here the Angel seems to have appeared as a mere human being. And indeed, at first, the word describing him, both in the Alexandrian and Vatican copy, is merely *τις, a certain person*.

2 Kings, ch. i. ver. 3.

Here an Angel spake to Elijah. It could be no other messenger but a spiritual one.

2 Kings, ch. xix. ver. 35.

Here seems manifestly to have been the ministration of an Angel, commanding the

hot wind, which was probably the immediate instrument used on this occasion, and whose effects are well known*.

1 Chronicles, ch. xxi. ver. 12, 15, 16, 18,
20, 30.

This is a repetition of what was before related in the Book of Kings; and explains still more clearly to us, that there was a real and visible appearance of an Angel.

The 20th verse seems, however, as it stands in our translation, not to agree with the Greek version; for the Greek copies (i. e. the Alexandrian and Vatican,) only say, that *Ornan saw the King*.

1 Chron. ch. xxxii. ver. 21.

This also is a repetition of a piece of history related in the Book of Kings†; and only confirms the idea before formed of it.

160. Isaiah, ch. xxxvii. ver. 36.

This is a further repetition of the same history, to the same purport.

Isa. ch. lxiii. ver. 9.

The version of the LXX here, both in the

* See Ives's Journey from Persia to England, p. 274.

† 2 Kings, ch. xix. ver. 35.

Alexandrian copy and in that of the Vatican, is so totally different from *our* translation, that I will not venture to make any observation upon it; but leave every learned man to make his own. I will only just remark, that the words *there*, are: Ἐκ πάσης θλίψεως αὐτῶν ἡ πρὸς θεόν, ἐδὲ ἄγγελος ἀλλ' αὐτὸς Κύριος ἔσωσεν αὐτούς. *From all their tribulation, no mere honourable messenger, (or noble,) nor even an Angel delivered them; but the Lord Himself saved them.* And that this passage deserves much consideration; as shewing the dignity and super-eminence of our *Lord and Redeemer above the Angels.*

Daniel, ch. iii. ver. 28.

It is plain that *here* Nebuchadnezzar referred to the appearance of what he could not but conceive to be an Angel from heaven. And it is remarkable (even in a philosophical light) *that it was the presence of this Angel that rendered the fluid of fire harmless.*

Dan. ch. vi. ver. 22.

Whatever the fact was, it is plain that Daniel thought Almighty God did actually send an Angel down from heaven to controul the

161.

fury of the beasts, and to protect him. The words here do therefore properly convey the idea of the presence of an Angel.

Hosea, ch. xii. ver. 4.

This is a reference to a real interview with an Angel, before related in Scripture; in the description however of that interview, the word *Angel* is not used, because the Angel appeared merely *as a Man*; and therefore *that* passage is not mentioned in these quotations.

Zachariah, ch. i. ver. 9, 11, 12, 13, 14, 19.

Here was *the mere vision* of an Angel, explaining the rest of the vision.

Zach. ch. ii. ver. 3.

Here also was *the mere vision* first of one Angel, and then of another. The Greek word, however, is *εἰς-ἡμεῖς* (*stabat*) *stood still*; and not *went forth*, as our translation has it.

Zach. ch. iii. ver. 1, 3, 5, 6.

Here is merely another vision.

Zach. ch. iv. ver. 1, 4, 5.

A continuation of vision.

Zach. ch. v. ver. 5, 10.—The same.

Zacha-

Zachariah, ch. vi. ver. 4, 5.—The same.

Zach. ch. xii. ver. 8.—A mere similitude.

Matthew, ch. i. ver. 20, 24.

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Here the vision of an Angel is described.

Matt. ch. ii. ver. 13.

Here also a similar vision is described.

Matt. ch. xxviii. ver. 2, 5.

Here was the real presence of an Angel from heaven.

Luke, ch. i. ver. 11, 13, 18, 19.

Here again was the real presence of an Angel; who moreover declared, both *who he was*, and even *his name of distinction*.

And *this appearance* was the prelude to the birth of *the great Spirit in question*, when he was to become man, previous to the Advent of his Lord, who was also to be humbled and to suffer, on earth.

Luke, ch. i. ver. 26.

Here was another great and visible appearance of the same great Angel, declaring the Incarnation of our Lord.

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Luke,

Luke, ch. ii. ver. 9, 10, 13.

Here again was the real appearance of an Angel.

Luke, ch. ii. ver. 21.

Here is a reference to the real appearance and words of an Angel.

Luke, ch. xxii. ver. 43.

Here the real appearance of an Angel is mentioned. But this verse, and the 42d, are both of them omitted in the Alexandrian Manuscript.

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John, ch. v. ver. 4.

Whether this is spoken concerning a real fact, or merely (as seems rather to be the case) in compliance with the prejudices and mistaken apprehensions of the Jews, the speech is concerning *an Angel as such*.

John, ch. xii. ver. 29.

Here the apprehension of the people was concerning *an Angel*; therefore the word is rightly translated, whatever the real fact was.

Acts, ch. v. ver. 19.

This was surely in reality an Angel.

Acts,

Acts, ch. vi. ver. 15.

This was manifestly a comparative allusion to the appearance of a real Angel.

Acts, ch. vii. ver. 30, 35, 38.

This refers to the real appearance of an Angel ; and to the real presence and assistance of an Angel.

Acts, ch. viii. ver. 26.

Here was the real interposition of an Angel ; yet such as might much more reasonably be translated merely *Messenger*, than the passage in question.

Acts, ch. x. ver. 3, 22.

Here was the manifest appearance of an Angel in a vision ; and a reference to it.

Acts, ch. xli. ver. 7, 9, 11.

Here was the manifest presence and interposition of an Angel.

Acts, ch. xii. ver. 15, 23.

Here the intentional reference was to an Angel as such.

Acts, ch. xxiii. ver. 8, 9.

Here the reference was manifestly to an Angel as such.

Acts,

Acts, ch. xxvii. ver. 23.

This might better be interpreted *Messenger*, than the passage in question; yet the reference is truly to an Angel as such.

2 Corinthians, ch. xi. ver. 14.

Here the reference is to an Angel as such.

Galatians, ch. i. ver. 8.

Here the same.

Gal. ch. iv. ver. 14.

Here again the same: although this might with much more propriety be translated *Messenger*, than the passage in the present instance.

Revelations, ch. i. ver. 1.

Here the reference is to an Angel as such.

Rev. ch. ii. ver. 1, 8, 12, 18; and ch. iii. ver. 1, 7, 14.

It deserves consideration, whether it is not straining the meaning of the expression presumptuously, as well as unwarrantably, to suppose that, by the Angels of the Churches, are here meant only the Bishops of the Churches.

Reve-

Revelations, ch. v. ver. 2.

Here undoubtedly is meant the vision of an Angel.

Rev. ch. vii. ver. 2.

So here.

Rev. ch. viii. ver. 3, 4, 5, 7, 8, 10, 12, 13.

So here.

Rev. ch. ix. ver. 1, 11, 13.

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So here: except only that in ver. 11 is the mere description of an Angel.

Rev. ch. x. ver. 1, 5, 7, 8, 9, 10.

Here the reference is to an Angel as such.

Rev. ch. xi. ver. 1, 15.

Here also in like manner.

Rev. ch. xiv. ver. 6, 8, 9, 15, 18, 19.

Here also is the same manifest reference.

Rev. ch. xvi. ver. 3, 4, 5, 8, 10, 12, 17.

So here again. The word *αγγελος* is, however, in most of these verses, and in some other passages of this book, omitted in the Alexandrian Manuscript; but not so as to alter the sense and meaning of the vision.

Reve-

Revelations, ch. xvii. ver. 1, 7.

In these verses the reference is to an Angel as such.

Rev. ch. xviii. ver. 1, 21.

Neither can the reference here be mistaken.

Rev. ch. xix. ver. 17.

This clearly refers to the vision of an Angel. And the representation of his standing, in the sun, to command the great final event of things in this world, is very remarkable; and deserves consideration.

Rev. ch. xx. ver. 1.

This describes the vision of an Angel as such.

Rev. ch. xxi. ver. 9, 17.

Here also is reference to an Angel, as such.
166. But the words of the last verse, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλων, *the measure of a man, that is of the angel*, deserve much consideration.

Rev. ch. xxii. ver. 6, 8, 16.

These verses most unquestionably relate to an Angel as such.

Thus much for the mention of the word
Angel,

Angel, in the *singular* number ; and we shall find there is equally good foundation for translating the word in the *plural* number, as relating really to *Angels*, or *Spirits from Heaven*, as *such*.

Genesis, ch. xix. ver. 1, 15.

Here was the real presence of two Angels, performing a mighty work, and commanding the tremendous powers of the elements.

Gen. ch. xxviii. ver. 12.

This was undoubtedly a vision of Angels, as *such* ; emblematically referring to the open and free communication between heaven and earth, that should finally take place, in the days of the Messiah.

Gen. ch. xxxii. ver. 1.

Here was at least a *vision* of Angels, as *such* ; if not their real *presence*. There is, in the Septuagint, in both versions, a passage, that is omitted in our translation. It is as follows :
 Καὶ ἀνεβλέψας (and the Alexandrian MS. has it also τοῖς ὀφθαλμοῖς) εἶδε παρεμβολὴν Θεῶν παρεμβεβληκυῖαν· ἔκ συνήνησαν αὐτῷ οἱ ἄγγελοι τῷ Θεῷ. 167.
And beholding, WITH HIS EYES, he saw the camp

camp of God encamped [or formed]. And the Angels of God came to meet him.

Job, ch. iv. ver. 18.

There can be no doubt as to the meaning here.

Pfalm viii. ver. 5, or 6.

The reference here to Angels, as inhabitants of heaven, as is clear.

Pfalm lxviii. ver. 17, or 18.

The word here should not be translated *Angels*, if we follow the Septuagint version; for neither in the Alexandrian or in the Vatican MSS. is there the word ἀγγέλων; it is merely εὐθερέντων, *well furnished or completely fitted in all points*.

Pfalm lxxviii. ver. 25, 49.

Here the expression is certainly used concerning *Angels*, in the strictest sense of the word.

Pfalm xci. ver. 11.

Here the expression is concerning Angels of heaven.

Pfalm ciii. ver. 20.

Here the address is to Angels as Spirits.

Pfalm

Pſalm civ. ver. 4.

Here the Pſalmiſt is even ſpeaking of their very ſubſtance and nature. The Alexandrian MS. has it *πῦρ* φλόγα, *a flame of fire*; the Vatican, *πῦρ φλεγὸν*, *a fire illuminating or flaming*.

Pſalm cxlviii. ver. 2.

Here the addreſs is to Angels as ſuch.

Matthew, ch. iv. ver. 6.

168.

This is a citation from Pſalm xci. ver. 11. in the very words of the Septuagint; and is certainly ſpoken concerning Angels as ſuch.

Matt. ch. iv. ver. 11.

Here they are expreſſly mentioned as *miniſtring* to our bleſſed Lord.

Matt. ch. xiii. ver. 39, 41, 49.

Here *Angels* are mentioned, on purpoſe to explain the nature of the great work *they* ſhall perform in the latter end; being the very perſons who, in obedience to their Lord, ſhall reſtore the world to good order and beauty, rooting out every perſon and thing that doth

Matthew,

Matthew, ch. xvi. ver. 27.

Here they are again described as coming personally with their Lord, for that very purpose.

Matt. ch. xviii. ver. 10.

This is a very remarkable passage; but cannot well be understood any otherwise than as speaking of Angels, as *Spirits*.

Matt. ch. xxii. ver. 30.

Here is a plain reference to the spiritual nature and perfection of Angels, and to their holy and superior mode of existence.

Matt. ch. xxiv. ver. 31.

169. Here is an account again of the great office which the holy Angels shall perform, on the final completion of the scene of things on earth; and a reference to their great and superior knowledge; although *it* also has its *limits*, as we may learn from ver. 36.

Matt. ch. xxv. ver. 31, 41.

In this verse the Holy Angels are again described as coming with our Lord, to the Great Judgement. And in the 41st verse, is a plain declaration, that there are *Evil* Angels, as well as Good and Holy Angels.

Luke,

Luke, ch. ii. ver. 15.

This refers to Angels appearing *from heaven*, openly in the atmosphere, and returning *to heaven*.

Luke, ch. xii. ver. 8, 9.

This refers to the appearance of our own Spirits, in the presence of the Angels of God; when the real nature of both, and the circumstances appertaining unto both, shall be perfectly understood.

Luke, ch. xv. ver. 10.

This clearly relates to Angels, as benevolent and holy spirits, condescending to interest themselves in the welfare of mankind.

Luke, ch. xvi. ver. 22.

Whether this parable was merely emblematical, (as is most probable,) or referred to any real event, *here* is clearly a reference to the agency of Angels, as spiritual beings.

Luke, ch. xx. ver. 36.

Here again is a reference to the holy nature and mode of existence of the Angels, as such.

Luke, ch. xxiv. ver. 23.

Here was manifestly (*at least*) a vision of Angels.

170.

John, ch. xx. ver. 12.

Here is declared to be the real appearance of *two Angels*.

Acts, ch. vii. ver. 53.

Here is a positive declaration, by a martyr just laying down his life, that the first establishment of the Law was connected with the interests and concerns of Angels, as such. Εἰς διαταγὰς ἀγγέλων, is an expression that deserves attention. I will not, at present, pretend to give any other translation of it than the common one. None, however, of the Commentators, seem to have been thoroughly convinced that *it* is a *right* translation. And if others are satisfied therewith, I will be bold to confess I am not. Perhaps the meaning is *obvious enough*; but men dare not own it*.

* Whatever end the Law might have answered; to make men perfect, and to become finally (as our Lord expresses it, Luke, ch. xx, ver. 36.) *equal unto the Angels*: sure enough it is, now, that, by the deeds of the Law, there shall no flesh be justified. Romans, ch. iii. ver. 20.

Romans,

Romans, ch. viii. ver. 38.

This is a reference to Angels as superior beings.

I Cor. ch. xi. ver. 10.

This is a reference to the presence of Angels, (if the passage is rightly transmitted down to us, and the word was really originally ἀγγελος;) but Mr. Bowyer was of opinion, it should be a very different word, ἀγγελαιος, *the vulgar*. However, the Alexandrian MS. has ἀγγελος.

I Cor. xiii. ver. 1.

171.

This is merely a comparison drawn between the perfection of Angels, and of human beings; and between their superior abilities, and those of men.

Galatians, ch. iii. ver. 19.

This passage has a manifest reference to Acts, ch. vii. ver. 53. It, however, certainly relates to Angels, as such.

Colossians, ch. ii. ver. 18.

There can be no doubt that this relates to Angels, as such.

2 Thess. ch. i. ver. 7.

Here the coming of the holy Angels with

our Lord, is referred to; and it is remarkable that they are thus described: μετ' ἀγγέλων δυνάμεως αὐτοῦ, *with the Angels of HIS POWER*. Perhaps few of these passages are as yet duly considered, or rightly understood.

1 Tim. ch. iii. ver. 16.

This relates to Angels, as Spirits in heaven. It is the famous contested passage, as to ΟΣ or ΘΣ. But there is no doubt as to the word ἀγγέλοις, in the Alexandrian MS; although indeed Mr. Bowyer mentions an emendation, from W. ὡς θη ἀποστόλοις, instead of ὡς θη ἀγγέλοις.

1 Tim. ch. v. ver. 21.

This is a very remarkable passage; and deserves much attention, when compared with others; but undoubtedly relates to Angels, as such. Perhaps it contains more information
172. than the Commentators have hitherto conceived.

Hebrews, ch. i. ver. 4, 5, 6, 7, 13.

No one can have any doubt as to these verses relating to Angels, as such.

Heb. ch. ii. ver. 2, 5, 7, 16.

Nor can there be any doubt as to these expressions.

Hebrews,

Hebrews, ch. xii. ver. 22.

Nor as to this; which, however, finally implies our own blessed *union* and *communion* with Angels.

1 Peter, ch. i. ver. 12.

Here *Angels* are undoubtedly meant; and the limitation of their knowledge, in a certain degree, is again implied; although it be, in itself, so wonderfully great.

1 Peter, ch. iii. ver. 22.

This refers to Angels, as such, undoubtedly.

2 Peter, ch. ii. ver. 4, 11.

This also refers to Angels as such; explaining to us, that *some* have even fallen from their state of glory.

Jude, ver. 6.

This is exactly to the same purport.

Revelations, ch. i. ver. 10; ch. iii. ver. 5;
ch. v. ver. 11. ch. vii. ver. 1.

All these passages so clearly refer to Angels, either really existing as spirits in heaven, or emblematically described as such, that they need merely to be cited.

Revelations, ch. viii. ver. 2, 6, 13.

In the last of these verses the Alexandrian MS. has a little difference, having ἐνὸς αἰετῶ πετωμένῃ, instead of ἐνὸς ἁγγέλου πετωμένῃ.

Rev. ch. ix. ver. 14, 15.

If there can be any doubt, it is merely as to this description. And here perhaps there ought to be none; for it seems as if four Angels emblematically directed this event.

Rev. ch. xii. ver. 7, 9.—Here Angels are meant.

Rev. ch. xiv. ver. 10.—So here.

Rev. ch. xv. ver. 1, 6, 7, 8.—So here.

Rev. ch. xvi. ver. 1.—So here.

Rev. ch. xxi. ver. 12.

So here, (if the words were originally in the MSS;) but in the Alexandrian MS. the words καὶ ἐπὶ τοῖς πυλῶσιν ἁγγελοι δώδεκα, i. e. *and at the gates twelve Angels*, are left out.

I have taken the trouble to cite all these passages, for the sake of shewing how *uniformly* the word ἁγγέλος does, most certainly and unquestionably, mean *an Angel*, or Spirit from

from heaven, in all the instances in Holy Scripture, wherein that interpretation is already given to it; and how impossible almost it was, to put any *other* interpretation upon it. I shall now beg leave to shew, that all the instances in which it is translated *Messenger*, (except the one in question,) are also, on the other hand, merely of *such* a kind, that it is indeed impossible to conceive the word to mean any thing else; and to make it appear, therefore, that such interpretation, in both cases, is *so* right, that no room has been left to afford ground for the least hesitation. And having shewn this, I think it will follow, that there never was any good reason for 174. making the passage (which gives occasion to the present Comment) *an exception* to the general rule; and that indeed, the doing so, was only an outrage offered to common sense, and to good translation; merely to evade a truth, which the prejudices of mankind were unwilling to admit.

The instances where the word means *Messenger*, or *Messengers*, (although we might expect they should be more numerous,) are not even so numerous as those where it means *Angel*, or *Angels*, properly so called.

1 Samuel, ch. iv. ver. 17.

I cite this passage *first*, because here is the word *Messenger* in our translation from the Hebrew; but the word in the Septuagint is merely *παιδαριον*: we do not find *ἄγγελος*, either in the Alexandrian, or Vatican copy.

1 Sam. ch. xxiii. ver. 27.

Here an extraordinary piece of news was brought to Saul; and there is a very bare possibility of supposing it might be communicated by an Angel. It seems most plainly to have been merely a common Messenger.

2 Samuel, ch. xi. ver. 19, 23.

This was manifestly only a soldier sent out of the camp, and on a very bad errand.

2 Sam. ch. xv. ver. 13.

This was plainly a mere common Messenger.

1 Kings, ch. xix. ver. 2.

This was plainly a common Messenger, sent from Jezebel to Elijah; and it is remarkable, 175. that the Vatican copy has no word at all to express his being a Messenger. The Alexandrian, however, has the usual one.

1 Kings,

1 Kings, ch. xxii. ver. 13.

This was, as plainly, a common Messenger.

2 Kings, ch. v. ver. 10.

The meaning here is too plain to be mistaken.

2 Kings, ch. vi. ver. 32, 33.—So here again.

2 Kings, ch. ix. ver. 18.

It was impossible to mistake this.

2 Kings, ch. x. ver. 8.—Or this.

Job, ch. i. ver. 14, 16, 17, 18.

Neither could this well be mistaken, although the word ἀγγελος is repeated in every one of these verses, both in the Vatican and in the Alexandrian copies.

Job, ch. xxxiii. ver. 23.

This one passage seems to be strangely mistranslated. The Septuagint has it, both in the Vatican and Alexandrian copies, thus :

Ἐὰν ὡσιν χίλιοι ἄγγελοι θανατηφόροι,

Εἰς ἐξ αὐτῶν ὃ μὴ τρώσῃ αὐτόν.

Ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφῆναι ἐπὶ [or πρὸς]

τὸν Κύριον.

Which

Which I would thus translate:

Though there should be a thousand Messengers bearing death to him, not one of them shall hurt or wound him, if he shall think in his heart to turn unto the Lord. For this plain translation of the words, as they stand in the Septuagint, 176. surely gives a finer meaning to the passage; and renders it more consistent with what went before, than the strange translation which we at present read in the Bible.

Proverbs, ch. xiii. ver. 17. ch. xvii. ver. 11.
ch. xxv. ver. 13.

There is so much difficulty in the translation of these passages, that I will not, at present, venture to say any thing further about them, than merely that the words seem to mean a Messenger, *as such*; especially in the last passage; let them be translated how they will.

Isaiah, ch. xlii. ver. 19. The word *αγγελος* is not at all used in this passage, in the Septuagint, in either of the copies referred to.

Jeremiah, ch. li. ver. 31.

It is most manifest that nothing but a mere Messenger is here meant.

Ezekiel, ch. xxiii. ver. 40.—So here.
Haggai,

Haggai, ch. i. ver. 13.

This plainly relates to the Prophet himself, merely as a Messenger; declaring his divine messages.

Malachi, ch. ii. ver. 7.

This is in the very same book of prophecy with the text in question; yet there can be no doubt as to the propriety of *this translation*; for it refers to the priests, whom the prophet is condemning for their unbelief; and who, he declares, ought, each one of them, to be a *Messenger* of the Lord, to promote the truth; and not to be a means of withstanding and opposing it, as they really were. 177.

Malachi, ch. iii. ver. 1.

This is the very passage in question, which appears to be mistranslated; and I can only say, that although it be true, that *the Angel* spoken of, is here described, *possibly*, (and only possibly,) *as a Messenger*, in contradistinction to, and as contrasted with, those wicked and perverse messengers, the ancient Jewish priests; yet it is also true, that he is mentioned by the very same sublime expression, that is used even to denote the coming of our Lord Himself, who is likewise, in the same manner, contrasted with them.

And

Haggai,

And it should seem that this similarity of description was what gave occasion to our Lord, to draw the comparison between John's being put to death by men, even as He Himself also should suffer of them:

Saying, Matthew, ch. xvii. ver. 12, *They have done unto HIM whatsoever they listed; in like manner also the Son of Man is about to suffer of them.*

178. Matthew, ch. xi. ver. 10; Mark, ch. i. ver. 2; Luke, ch. vii. ver. 27.

These are also the very passages of reference in question in the Gospels; which, together with that in the original Prophecy, to which they refer, are deemed to be the only ones *mistranslated*, as to the word ἀγγελος.

2 Cor. ch. xii. ver. 7.

This is clearly a mere symbolical expression.

Phil. ch. ii. ver. 25.

The meaning here could not be mistaken. However, the Greek word is not ἀγγελος, but ἀπόστολος.

Thus much as to the word *Messenger* used in our translation from the Hebrew, in the singular

gular number. When used in the *plural*, the translations (on being compared with the *Septuagint*) appear equally satisfactory.

Genesis, ch. xxxii. ver. 3, 6.

Here the meaning is so clearly concerning Messengers, merely as such, that it could not be mistaken.

Numbers, ch. xxiv. ver. 12.

Neither can there be any doubt here.

Deuteronomy, ch. ii. ver. 26.

Here the meaning also is plain. The word in the Greek, however, is not ἀγγελῶν, but ἐπίσταις.

Joshua, ch. vi. ver. 16 or 17, 24 or 25.

The words concerning the Messengers are left out in the Vatican copy, in the former of these verses; and in the latter they are called καὶ ἐπίσταις, *spies*, and not ἀγγελῶν.

Judges, ch. vi. ver. 35.

The meaning here is plainly concerning common Messengers.

Judges, ch. ix. ver. 31.—Here also.

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Judges, ch. xi. ver. 12, 17.—Here also.

1 Samuel, ch. xi. ver. 3, 4.—Here also.

1 Sam. ch. xvi. ver. 19.—Here also.

1 Sam. ch. xix. ver. 11, 14, 16, 20, 21.—
Here also.

1 Sam. ch. xxv. ver. 14, 42.

Here also. The Greek word, however, in
the 42d verse, is not ἀγγέλων, but παίδων, in
both copies.

2 Samuel, ch. ii. ver. 5.

The meaning here is plainly concerning
common Messengers.

2 Sam. ch. iii. ver. 12, 26.—Here in like
manner.

2 Sam. ch. xii. ver. 27.—Here again.

1 Kings, ch. xx. ver. 9.—Here again.

2 Kings, ch. i. ver. 2, 5.—Here again.

2 Kings, ch. xvi. ver. 7.—Here again.

2 Kings, ch. xvii. ver. 4.—Here again.

2 Kings, ch. xix. ver. 9, 14, 23.—Here
again.

1 Chronicles, ch. xiv. ver. 1.—Here again.

1 Chron. ch. xix. ver. 2, 16.—Here again.

2 Chro-

2 Chronicles, ch. xxxvi. ver. 15, 16.

These words are plainly spoken concerning the holy Prophets, as Messengers of the Lord, 180. whom the Jews derided.

Nehemiah, ch. vi. ver. 3.

This is obviously spoken concerning common Messengers, as such.

Prov. ch. xvi. ver. 14.—It seems to be so here.

Isaiah, ch. xiv. ver. 32.

This is spoken, in our translation, concerning such as were supposed to come, in the name of the people, to enquire of the Prophet. But the words of the verse in the Septuagint are very different; and the word ἄγγελος is not used at all. The verse there runs thus: Καὶ τί ἀποκριθήσονται βασιλεῖς ἐθνῶν; *And what shall the kings of the nations answer?* It follows, Ὅτι Κύριος ἐθεμελίωσεν Σιών, καὶ δι' αὐτῆς σωθήσονται οἱ ταπεινοὶ τῷ λαῷ αὐτῆς: *That the Lord hath [REALLY] laid the foundations of Zion; and that those that are humble amongst His people shall [EFFECTUALLY] be saved by Him.* The meaning, therefore, is, that the kings of the earth shall in the end be thoroughly convinced of this.

Isaiah, ch. xviii. ver. 2.—Here Messengers, as such, are plainly meant.

Isaiah, ch. xxxvii. ver. 9, 14.—Here also.

Isaiah, ch. xlv. ver. 26.

This seems manifestly to relate to the Lord's
181. confirming all the words spoken by *His Messengers*, the prophets, in their prophecies.

Isaiah, ch. lvii. ver. 9.

This plainly means Messengers, merely as such. The word, however, in the Septuagint, in both copies, is *πρέσβεις*, not *ἄγγελοι*.

Jeremiah, ch. xxvii. ver. 3.

Here the meaning cannot be mistaken. Messengers, as such, are plainly intended.

Ezekiel, ch. xxiii. ver. 16.—So here again.
Ezek. ch. xxx. ver. 9.—So here.

Nahum, ch. ii. ver. 13.

So here. The word *ἄγγελος*, however, is not used in the Greek, in either copy; for, in the Septuagint, a somewhat different meaning is given to the verse. The words are: *Καὶ ἐκείτις μὴ ἀκούσῃ τὰ ἔργα σου: Thy works shall be no more heard of for ever.*

Luke,

Luke, ch. vii. ver. 24.

Here mere Messengers are plainly intended.

Luke, ch. ix. ver. 52.—So again in this place.

2 Cor. ch. viii. ver. 23.

Here the Ministers of the Gospel are spoken of as Messengers of the Churches. But the word is ἀπόστολοι, not ἄγγελοι.

James, ch. ii. ver. 25.

Here no mistake could be made, that mere Messengers (*viz. the Spies*) were intended.

Having now gone through all these tedious Citations, I trust it must clearly appear, that there is hardly a passage (in which the word ἄγγελος is used at all, in Holy Scripture), concerning the translation of which there can be any doubt, except only *those few passages in question*, relating to John the Baptist. And the sole reason why there is any doubt with regard to these, seems to be, merely because it has hitherto (for the sake of avoiding an obvious truth) been thought proper to translate

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them

Luke,

them in a way that is an exception to all the modes of translating in other similar instances.

Why we should continue *so* to translate, I know not; especially when our Lord himself seems to have condescended to take such pains, most carefully, to set us right.

I must conclude, therefore, upon the whole, that John the Baptist was really *an Angel*, descended from heaven, *and come in the flesh*, to be the great Harbinger of our Lord; and that he will come again also, before the Great Day.

And as to John the Baptist's answer to the Priests and Levites, who were sent to ask him who he was? which may be thought an objection to what is here advanced:

John, ch. i. ver. 21.

Καὶ ᾤκνησαν αὐτόν· Τί ἐγώ; Ἡλίας ἢ σὺ; Καὶ λέγει· Οὐκ εἰμὶ. Ὁ προφήτης ἢ σὺ; Καὶ ἀπεκρίθη· Οὐκ.

And they asked, What art thou? Art thou Elias?

Elias ? And he saith, I am not. Art thou that prophet ? And he answered, No.

As to this answer, it is very plain, that, by the first question in this verse, they meant to ask him, whether he was really the ancient 183. Elijah, descended from heaven, in the body with which he ascended ?

And by the second question, they meant to ask, whether he were *that prophet* ? either The Prophet spoken of by Moses ; or The Elias *who was for to come* immediately before the great and final coming of The Messiah in glory, according to the prophecy in Malachi.

And to both these interrogations he might very justly and fairly answer in the negative : and indeed could not but do so ; even if he were conscious that he was the identical Spirit that dwelt in Elijah, and should dwell in Elias. For, at the time in question, he was in neither of those characters ; and would have misled those who asked him, if he had entered into any explanation, or made any other reply than in the negative.

And that *this*, and *this alone*, was the real cause of such reply, is most manifest ; be-
cause

cause (whether my apprehension of the matter, as now declared in these sheets, be right, or wrong, concerning the identity of the Angelic Spirit dwelling in the three persons, at different times,) we have our Lord's own word for it, that, after all, *John the Baptist really was Elias*; and the *only Elias*, who (having been, at the time our Lord spake, really beheaded) was nevertheless *yet for to come*.

This denial, therefore, to the Priests and Levites, of his being Elijah, or Elias, *according to their apprehensions of the matter*, does not at all contradict what has been advanced, nor is in the least degree inconsistent therewith*.

184. What other conclusions may be inferred, concerning Elijah, *who was translated*; John the Baptist, *who was beheaded*; the Glorified Spirit, *who appeared conversing with our Lord on the Mount*; and Elias, *who is still for to come*; and a great Angel; being all of them *one and the self same Person, and Spirit*; I

* This whole matter is so admirably well explained by Dr. Bell, in his Enquiry, p. 369, 370, 371, 372, that I need only to have referred to that ingenious and learned work.

leave to the consideration of the Learned and Philosophical, who will reflect upon such a subject with due religious awe, and caution.

I must, however, beg leave to observe; that there is something very remarkable in our having such a particular description given us, by St. Matthew, and St. Mark, concerning *the very garb and dress* of John the Baptist; and that it seems to have been designed on purpose to lead us to consider *him* as the *same person* with Elijah, whose dress was also minutely described in the same manner, and appears (when the verses are rightly translated) to have been precisely the same. For, we read,

Matthew, ch. iii. ver. 4.

Αὐτὸς δὲ, ὁ Ἰωάννης, ἔχε τὸ ἔνδυμα αὐτῆ ἀπὸ τριχῶν καμήλας, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτῆ· ἡ δὲ τροφή αὐτῆ ἦν ἀκρίδες καὶ μέλι ἄγριον.

And this John had his clothing of hair of the camel, and a leathern girdle about his loins; and his meat was locusts and wild honey.

And again—Mark, ch. i. ver. 6.

Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας κα-
μήλης, καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν
αὐτοῦ· καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.

185. *And John was clothed with hair of the ca-
mel, and a leathern girdle about his loins; and
his food was locusts and wild honey*.*

And,

* Much pains has been taken, by some Commentators, to prove that the locusts, which are said to have been a part of John the Baptist's food, were in reality the fruit of a certain tree, and not the bodies of the insects so called. But a little enquiry after plain facts would have helped to clear up this matter better than their ingenious conjectures; and from those facts we may soon learn, that, however disgusting the idea of such kind of food appears to us, the Eastern nations have a very different opinion about it.

Dampier informs us †, "that the Indians of the Bathee Islands eat the bodies of locusts; and that he himself once tasted of this dish, and liked it well enough."

He also tells us ‡, "that the Tonquineze feed on locusts; that they eat them fresh, broiled on coals, or pickle them to keep; and that they are plump and fat, and are much esteemed by rich and poor, as good wholesome food, either fresh or pickled."

† Vol. I. p. 430.

‡ Vol. II. p. 17.

And, consistently with this description, in 186.
the Book of Kings we read, concerning the
dress of Elijah :

2 Kings,

Dr. Shaw observes, " that the Jews were allowed to eat
" them ; and that, when they are sprinkled with salt, and
" fried, they are not unlike in taste to our fresh-water
" cray-fish *."

And in Leviticus, ch. xi. ver. 22, we find locusts
reckoned amongst *clean animals*, and even an express per-
mission to eat them.

And therefore, without having recourse to Dr. Shaw's
other learned arguments, we may fairly conclude with
him, that the *aspids*, mentioned to have been a part of
John the Baptist's food, were really these insects.

Perhaps it is hardly worth adding, that Adanson, in his
Voyage to Senegal, takes notice, " that the Negroes eat
" locusts dressed in several different ways ;" because *they*
are by no means nice and cleanly in their food, and be-
cause Adanson, through prejudice, speaks of it with ab-
horrence.

Ives, in his Travels, p. 15, informs us, that the inhabi-
tants of Madagascar eat locusts, of which they have an in-
numerable quantity ; and that they even prefer them to
the finest fish. And their method of dressing them is to
strip off their legs and wings, and fry them in oil. And
Ludolphus, in his History of Ethiopia, p. 67, tells us,
that the Habeshines, when their fields have been ravaged
by the locusts, and their provision is by that means all
destroyed, support themselves by feeding upon those very

* See his Travels, p. 188.

2 Kings, ch. i. ver. 7 and 8.

7. Καὶ ἐλάλησεν πρὸς αὐτὲς· Τίς ἡ
κρίσις τῷ ἀνδρὶ τῷ ἀναβάντος εἰς συνάν-

locusts; which they greedily devour. And he adds, that it is a very sweet and wholesome sort of diet.

The same author, moreover, tells us, that wild bees swarm in Habessinia, and produce prodigious quantities of honey. They are a small sort of black earthing bee, which make the whitest and sweetest honey, that is used in medicaments; and from their labours the Habeslines gather their wild honey, of the same nature (as it should seem) with that which fed John the Baptist.

In like manner Beverly informs us*, that the Indians eat the nymphæ of wasps, and some kinds of scarabæi and cicadæ; and that these last are such as are sold in the markets of Fez, and such as the Arabians, Libyans, Parthians, and Ethiopians, commonly eat.

And lastly, besides all this, we have the testimony of Herodotus, to confirm the conclusion from the Holy Scriptures, that locusts were in ancient times esteemed good food. For he tells us, that "the Nasamones, a great nation in Africa, in the summer time, leaving their flocks by the sea-coast, ascend to a place called Angila to gather the fruit of the palm-trees, which abound there in great numbers, and are all fruitful; and that, when they have taken locusts, they dry them in the sun and pound them; and then pouring milk upon them, drink the mixture †."

* History of Virginia, p. 151.

† Herodotus, editio Wesselingii, book IV. sec. 172.

τησιν ὑμῖν, καὶ λαλήσαντος πρὸς ὑμᾶς τὰς
λόγους τὰςτας;

8. Καὶ εἶπον πρὸς αὐτόν· Ἄνθρωπος δασύς, 187.
καὶ ζώνην δερμαίνην περιεζωσμένος τὴν ὀσ-
φὺν αὐτοῦ. Καὶ εἶπεν· Ἡλὶς ὁ Θεσβίτης
ἐστὶν ὁτός.

7. *And he spake unto them (saying) What
is THE IDEA TO BE FORMED of the man who
came up to meet you, and who spake unto you
these words?*

8. *And they said unto him, A man CLOTH-
ED WITH HAIR, and girded with a leathern
girdle about his loins. And he said, THIS is
ELIAS the Thesbite.*

And we may surely venture to observe,
with regard to this description, that ANHP
ΔΑΣΤΣ, according to the truest meaning,
and most common use, of the word δασύς,
is much rather *a man clothed with hair, or
with an hairy garment*, than an *hairy man*,
as our present translation in the Bible has it.
For δασύς properly signifies thick clothing of
projecting pile, or hair; or what resembles, in
any degree, pile or hair: as δασεα ἐρη signi-
fies

fies mountains *thickly clothed* with wood. Besides which, we cannot but allow it to be much more likely, that, in answer to Ahaziah's question, the messengers should describe the *external* dress of Elijah, than that they should describe the mere hairiness of his flesh, which was under his raiment, and which they could not well see, even if it had really been the case (which there is very little reason to suppose) that he was an hairy man. Moreover, the additional description of the leathern girdle shews, that they were confining their account to his external garb and dress; for it would be very strange indeed to imagine, that they should take the trouble to describe *the girdle* alone, without mentioning what *the raiment* was that was girded with it; and, instead of giving any account of *that*, should only describe his skin, which must have been covered, and hid by his vesture.

Common sense, therefore, seems to teach us rather to translate the words as I have now translated them. Nor is it any objection to the doing so, that, in the description of Esau, (who was really an hairy man,) which is given by Jacob, Genesis, ch. xxvii.

ver, 11.

ver. 11. the same words are used; because, from Rebecca's taking care to put the raiment of Esau upon Jacob *, it should seem, 189.
that

* Although it may seem to be an unnecessary digression from the subject of the Remarks above; yet I cannot pass over the bare mention of this passage in the Book of Genesis, without just observing, that the account is by no means subject to such a censure as has sometimes been passed upon it, under an idea that it implied an approbation of fraud or deceit. For, it having been positively foretold to *Rebecca*, by Almighty God Himself, before the birth of Esau and Jacob, that the elder should serve the younger, (as we find ch. xxv. ver. 23.) or, as the Septuagint has it, ὁ μὲν δαΐσου τῷ ἰακώβ, *the greater shall serve the lesser*, she must necessarily have borne this positive declaration and prophecy in her mind; and therefore could not but consider Isaac as endeavouring, in the instance in question, to act, either through forgetfulness, or wilfully, in direct contradiction to the divine commands; as Balaam wished to have done afterwards. She consequently must have looked upon what she did with regard to Jacob, as being, on the one hand, an act of obedience to Almighty God; and, on the other hand, the kindest and most easy method of hindering Isaac from falling into the error, which he was so ready to fall into; (as the *immediate declaration* from God had been to Rebecca, and not to him;) and from incurring (as Balaam actually did) the divine displeasure.

And she might the rather do this, because the whole business in question was, not only, merely concerning the very prophecy which had originally been revealed

190. that his garments were hairy also, as well as that his skin was much covered with hair. And

vealed to her; but was also, as she well knew, a matter that related merely to *spiritual advantages*, and to *divine preference* and *priority*; (which Esau had actually rejected and despised;) and did not at all relate to worldly goods or substance, which either of them should receive from Isaac. For, after all, we find that Jacob did not in reality obtain any worldly advantage whatever by this blessing; or deprive Esau of any inheritance. On the contrary, we find Esau rich, and powerful; and Jacob serving Laban, and earning his bread and subsistence: and, even after the death of Jacob, we find Esau possessed of a great inheritance; and, as the Septuagint expressed it, in the prophecy, really *μείζων*, *greater*, and much more powerful than Jacob: and so he continued to be to the end of his days; for he was a great prince, and *ruled in Edom*; whilst Jacob's best preferment was, in the latter part of his life, to go down into Egypt.

The cavils, therefore, against this piece of sacred history, have arisen merely from the same sort of misapprehension of the divine meaning and intendment of the Scriptures, which has occasioned the passages more particularly commented upon in *this Section* to be misunderstood.

And, in truth, *what* was really obtained by the blessing, as well as *what* was intended by the original prophecy and declaration from the Almighty, seems to have been, *that hereafter*, in the final event of things, the family and descendants of Esau, who was in truth *μείζων*, (the *greater* and *richer*, as well as the person born first,) should submit

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And

And in the account given of his birth*, the 191.
word δάους seems to be used and applied to
him,

to the rule and superintendancy of the descendants of Jacob, who was the lesser, both in riches and power, during his whole life on earth, and who was born after Esau; according to the true import of the words, ὁ μείζων δουλεύσει τῷ ἐλάσσονι, which plainly was, that the GREATER should serve the lesser; and that with such sort of service, as is implied, when the word is used to express submission to the Ruling Power of God, by an observance of his commands; (δουλεύειν Θεῷ;) that is, with such a service, as is even for the benefit and happiness of those who serve.

The real effect of the blessing was to be, that great privilege which belonged properly to birth-right, according to the original promise of God to Abraham; which indeed Esau had despised, and wilfully rejected; viz. that, in future ages, and at the final great completion of all things, on the perfecting the state of mankind, all the nations of the earth should be both blessed in, and submit to the rule of, THE MESSIAH, the great promised offspring of Abraham; and to the rule of his faithful servants, the descendants of Jacob, and the true sons of Israel.

This is clearly expressed in the words of the blessing itself:

Genesis, ch. xxvii. ver. 29.

Καὶ δουλεύσάτωσαν σοι ἔθνη, καὶ προσκυνήσουσιν σοι ἄρχοντες· καὶ γινέσθω τὸ ἀδελφεόν σου, καὶ προσκυνήσουσιν σε οἱ υἱοὶ τοῦ πατρὸς σου· ὁ καταρῶμένος σε, ἐπιματάρατ· ὁ δὲ εὐλογῶν σε, εὐλογημένος·

And let nations serve thee, and rulers bow down to thee:
and

* Genesis, ch. xxv. ver. 25.

him, merely because he was all over covered with red hair ὡσεὶ δοῦρα, *resembling the skin [or clothing] of a beast*: which we cannot possibly suppose either to have been the case with Elijah, or to have appeared to the eyes of the messengers, if it had been so.

We

and be thou Lord of thy brother; and let the sons (the descendants) of thy father bow down to thee; he that curseth thee, be cursed; and he that blesseth thee, blessed.

And it is still further explained by Isaac himself:

37. Ἀποκριθεὶς δὲ Ἰσαὰκ, εἶπεν τῷ Ἠσαῦ· Εἰ κύριον αὐτὸν ἐποίησά σε, καὶ πάντας τὰς ἀδελφὰς αὐτοῦ ἐποίησα αὐτοῦ οἰκέτας, αὐτῷ καὶ οἶνον ἐξήρισαν αὐτὸν, σοὶ δὲ τί ποιήσω, τέκνον;

37. *And Isaac answering said unto Esau, If I have made him thy Lord, and have made all his brethren servants, and have strengthened him with bread and wine, what now shall I do [with regard] to thee, my son?*

And indeed the whole appears to be, merely the continuation of the original blessing conferred upon Abraham, and repeated and renewed to Isaac himself.

Genesis, ch. xxvi. ver. 3 and 4.

3. Καὶ παροίκει ἐν τῇ γῇ ταύτῃ, καὶ ἴσους μετὰ σοῦ, καὶ ἐλογήσω σε· σοὶ γὰρ καὶ τῷ σπέρματί σε δώσω πᾶσαν τὴν γῆν ταύτην, καὶ γήσω τὸν ὄρκον μου, ὃν ὤμοσα τῷ Ἀβραὰμ τῷ πατρί σου.

4. Καὶ πληθυνῶ τὸ σπέρμα σου ὡς τὰς ἀστῆρας τῆς ἡρατῆς, καὶ δώσω τῷ σπέρματί σου πᾶσαν τὴν γῆν ταύτην, καὶ εὐλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς.

3. *Thou*

We may conclude, therefore, that *Elijah's* dress and garb was exactly, or nearly, the same as *John the Baptist's*; and that it was not without some very important *intent* and *meaning*, that we are allowed to have such a

3. *Thou shalt dwell in this land; and I will be with thee, and will bless thee: for to thee and to thy seed I will give all this land; and I will establish my oath which I sware to Abraham thy father.*

4. *And I will cause thy seed to abound as the stars of heaven, and will give to thy seed all this land; and in thy seed shall all nations of the earth be blessed.*

And Isaac, at last, (after he had been convinced of his error,) explains the whole truth of the fact still more fully, on blessing Jacob, when he was departing to go to Laban; saying,

Genesis, ch. xxviii. ver. 3 and 4.

3. Ὁ δὲ Θεὸς μὲν εὐλογῆσαι σε, καὶ αὐξάνσαι σε, καὶ πληθεῖν σε, καὶ εἶναι εἰς συναγωγὰς ἐθνῶν.

4. Καὶ δὸν σοὶ τὴν εὐλογίαν Ἀβραάμ τῷ πατρί σου, σοὶ καὶ τῷ σπέρματι σου μετὰ σέ, κληρονομήσαι τὴν γῆν τῆς παρακλήσεως σου, ἣν ἔδωκεν ὁ Θεὸς τῷ Ἀβραάμ.

3. *And may my God bless thee, and increase thee, and cause thee to multiply; and may thou become [even] an assembly (or collection) of nations.*

4. *And [God] give thee the blessing of Abraham thy father, to thee, and to thy seed with thee; to inherit the land wherein thou hast sojourned, which God gave to Abraham.*

very

very minute account given to us, of the *habits* of both.

Further, in confirmation of what has been observed concerning the identity of *Elias*, and *John the Baptist*, and *Elijah*, it well deserves our notice, that in all the places wherein *Elijah* is mentioned in the *Old Testament*, he is constantly called, in the Septuagint, Ἠλίας, consistently with the appellation given him by our Lord, in the Gospel, where he is called Ἠλίας.

192. There is also a *most remarkable expression* in one other passage of Scripture, (according to the Septuagint translation,) which is worthy of most serious attention, and confirms greatly all that is ventured to be concluded upon in these observations, concerning *Elijah's* being an *Angel*; and the same great Angel who afterwards appeared in the character of *John the Baptist*; and who will also appear again as *Elias*, who is *yet for to come*.

And at the same time that this passage is referred to on this account, the narration connected with it deserves to be vindicated from some unjust cavils, and objections, to which it has been subject.

The passage is in the 1st Book of Kings.

1 Kings,

1 Kings, ch. xvii. ver. 1, 2, 3, 4, 5, 6.

1. Καὶ εἶπεν Ἡλὶς ὁ προφήτης Θεσβίτης ὁ ἐκ Θεσβῶν τῆς Γαλαὰδ πρὸς Ἀχαάβ· Ζῇ Κύριος ὁ Θεὸς τῶν δυνάμεων, ὁ Θεὸς Ἰσραὴλ, ᾧ παρέστην ἐνώπιον αὐτοῦ, εἰ ἔσαι τὰ ἔτη ταῦτα δρόσος καὶ ὑετός, ὅτι εἰ μὴ διὰ σέμαίος λόγος μου.

2. Καὶ ἐγένετο λόγος Κυρίου πρὸς Ἡλίαν·

3. Πορεύεσθ ἐντεῦθεν κατ' ἀνατολὰς, καὶ κρύβεσθαι ἐν τῷ χειμάρρῳ Χορρὰθ τῷ ἐπὶ προσώπῳ τῷ Ἰορδάνῃ.

4. Καὶ ἔσαι ἐκ τῷ χειμάρρῳ πίεσαι ὕδωρ, καὶ τοῖς κόραξιν ἐντελεῖσθαι διατρέφειν σε ἐκεῖ.

5. Καὶ ἐπορεύθη, καὶ ἐποίησεν κατὰ τὸ ῥῆμα Κυρίου, καὶ ἐκάθισεν ἐν τῷ χειμάρρῳ Χορρὰθ ἐπὶ προσώπον τῷ Ἰορδάνῃ.

6. Καὶ οἱ κόρακες ἔφερον αὐτῷ ἄρτους καὶ κρέας το πρῶτον, καὶ ἄρτον, καὶ κρέας το δεύτερον, καὶ ἐκ τῷ χειμάρρῳ ἐπινεν ὕδωρ.

1. And Elias the prophet, a Thesbite, who was of the Thesbites of Gilead, said unto Ahab:

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193. *The Lord the God of mighty works liveth, the God of Israel, BEFORE WHOM I STOOD, IN HIS PRESENCE, [see] if there shall be [in] these years, dew or rain except according to the word of my mouth.*

2. *And the word of the Lord came unto Elias, [saying,]*

3. *Go hence towards the East, and bide thyself by the brook Chorrath [in the part] that is fronting Jordan.*

4. *And there shall be water of the brook to drink, and I will command the ravens [or wild birds] to nourish thee there.*

5. *And he went and did according to the word of the Lord, and sat down by the brook Chorrath [in the part] that is fronting Jordan.*

6. *And the ravens brought him LUMPS OF WHEAT* and flesh in the morning, AND A LUMP OF WHEAT and flesh in the evening, and he drank of the water of the brook.*

Now the word *παρῆν* here, in the first verse, is not as we might expect it to have

* Hen. Stephens informs us, that *ἀρτος* is with the utmost propriety merely *massa triticea*, a lump of paste of wheat, or a lump of wheat.

been, consistently with our present translation in the Bible, in the *present* tense ; but is most clearly in the *aoristus secundus*, from *παρίσταμαι*, *adsto* ; and, therefore, is plainly *I stood*, and seems most obviously to relate to *time past* ; and to the state and rank in which Elijah stood *in time past*, before Almighty God *in heaven* ; and not to the state he was in at the time he spake these words *on earth*.

And it is exceedingly remarkable, and may justly be mentioned in confirmation of this conclusion, that *the expression* is exactly similar to that of the Angel Gabriel, when he appeared to Zachariah in the temple.

Luke, ch. i. ver. 19.

194.

19. Καὶ ἀποκριθεὶς ὁ ἄγγελος, εἶπεν αὐτῷ· Ἐγὼ εἰμι Γαβριήλ ὁ παρρησιῶς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελίσασθαί σοι ταῦτα.

And the Angel answering said unto him, I am Gabriel, WHO WAS STANDING in the presence of God ; and I was sent to speak to thee, and to tell unto thee these good tidings.

Having drawn this inference from the *first* verse, (which so perfectly corresponds with all the preceding Remarks,) it is in the next place worthy of some consideration, that although there is perhaps no miracle related, either in the Old or New Testament, that seems, at first sight, more incredible, or more liable to objections, than *this* of Elijah's being fed by ravens; yet there is perhaps no piece of history to which objections are made with less reason.

For if we consider the account candidly and impartially, it will even be found to have, in all appearance, little else miraculous in it, than this one circumstance, namely, that the Supreme Being particularly directed the prophet *where* he should go, and *how* he should look for his food.

It is a fact now well known, that eagles, and ravens, and all birds of prey, do, at the time when they have young ones, and even sometimes on other occasions, plunder the country all around them, in order to carry flesh, and food of various kinds to their nests, and to feed their offspring. And this fact the inhabitants near the Cevennes are so well acquainted with, that the shepherds
there,

there, in the neighbourhood of the nests of these wild birds, contrive to supply themselves with meat for their own tables, at this very day, by means of these birds; climbing up to their nests, when the old ones fly from them in quest of more prey, and taking away 195. from the young what the old ones have left there *.

This being the case, and the nature of these birds being very much the same in all countries, it might very easily happen, that while the prophet was by the brook Chorath, or Cherith, the ravens, and perhaps eagles also, in that neighbourhood, might, according to their custom, bring *masticated wheat*, or paste of wheat, and flesh, (good provisions for the support of life,) both morning, and evening, to their young; which Elijah might very easily obtain from their nests; and which he might afterwards dress, and prepare, in such manner as was usual in those times, for his food and sustenance.

* The account is very curious, and worth reading at large. See it inserted in *Nature Displayed*, vol. I. p. 192. small edition; or vol. I. part II. p. 45, large octavo edition.

This whole account, therefore, is very easy to be explained, without having any recourse to a different or forced translation; implying (as some Commentators have done) that the word translated *ravens* properly means only the inhabitants of the country. There is nothing incredible or marvellous in the story, when thus explained. And when we can account for any thing without having recourse to the marvellous, surely we ought.

And with regard to the manner in which the *ravens* find and carry away flesh for food even in this country, I cannot but relate a very curious account, which I received from a most intelligent friend *, concerning what passes every year on Romney-Marsh; of which he himself has been an eye-witness. This fine pasture is a perfectly flat and wide-extended plain, on which are immense flocks of sheep, attended by proper shepherds. And one very great part of the trouble of these shepherds is, to watch against the *ravens*; for the moment a fat sheep, rolling itself on the ground, chances to turn

* Thomas Hooker, Esq. of Tunbridge-Castle.

upon its back, so that, in consequence of its fatness, it cannot easily recover its legs, the ravens, who are soaring above, upon the watch, at a great height, plunge down, pick out its eyes, and kill and tear it to pieces, and carry away the whole by piecemeal as they are able.

I must now just venture to add, that the very remarkable words of our Lord, in his well-known discourse to Nicodemus, do by no means contradict any thing that has been said in the preceding part of these Observations.

John, ch. iii. ver. 13.

Καὶ ἔδειξ ἀναβέβηκεν εἰς τὸν ἔρανον,
εἰ μὴ ὁ ἐκ τῆ ἔρανῃ καταβὰς, ὁ υἱὸς
τῆ ἀνθρώπου ὁ ὢν ἐν τῷ ἔρανῳ.

And no one has ascended into heaven, except he who descended down from heaven, a Son of man who has his proper existence [HIS ABID-ING PLACE] in heaven.

For if they be taken according to the common and vulgar acceptance of them, that no one whatever, *except our Lord himself,*

did ever ascend into heaven, they seem to prove too much ; since we know, on the authority of Holy Scripture itself, that both Enoch and Elias did ascend into heaven. But if they be taken consistently with what is here said, and with the plain translation here given, as merely declaring, that *no man ever ascended into heaven, but such Son of man as came down from heaven, and really has HIS PROPER EXISTENCE IN HEAVEN ; or [WHO EXISTETH,] [WHOSE BEING,] WHOSE*

197. PROPER PLACE IS IN HEAVEN* : then

* There is a curious observation of Mr. Woide's, upon this passage, as it stands in the Alexandrian Manuscript ; which is, that the word *av* seems to have been originally omitted ; and that some ancient hand erased the passage as it formerly was, and inserted the words again, *with the word av*, as they now stand.

This is possible ; as the line does certainly run out into the margin beyond the rest : but it is as possible, that any other expression might have been erased for inserting the words which are now found there.

Upon the whole, however, whether the word *av* was, or was not, there originally, it amounts to just the same thing ; and the purport and meaning is the same.

For, *who is in heaven*, (which is really our common translation,) conveys exactly the same idea (only requiring a little more abstruse metaphysical reasoning to explain it) with *who has his proper home and existence in heaven* ; which is all the difference that the word *av* makes.

the

the words are perfectly reconcileable, and intelligible; inasmuch as we are led to conclude, that Enoch, as well as Elijah, was probably originally an Angel, and therefore might have really descended from heaven.

And I cannot think it blasphemy, or profaneness, to deem it *possible*, that as, when our Lord cometh in glory, he is certainly to be attended by his holy Angels in glory; so, since he himself has thought fit to condescend first, and previously to that *great* coming, to dwell on earth, in a state of humiliation and suffering in the flesh; some of his holy Angels also may, for wise reasons, have been permitted to descend and to live for a time in a state of humiliation in the flesh, in a somewhat similar manner; although it is our Lord alone, *who has wrought out our redemption*.

Possibly it may be allowable to add, that the Apostle had even *this* idea in his mind when he exhorts us to entertain strangers.

Hebrews, ch. xiii. ver. 2.

198.

Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἁγγέλους.

Be

Be not unmindful OF KIND REGARD TO STRANGERS: for by this means some have SHELTERED [even] Angels, as guests, abiding with them.*

And we may conclude, that he referred, not only to the Angels entertained by Abraham and Lot, but also to such as might even (like John the Baptist) occasionally dwell for a time in a state of humiliation here on earth, in the flesh; though it be very little suspected, or known, who, or what, they are.

But however this matter may be; concerning which we ought not to form any hasty or rash conclusions either way; yet that the spirit and soul of John the Baptist did really descend from above, seems clearly to be intimated even by the very first words of St. John's Gospel. For there the very first account we have of him seems purposely in-

* *Sheltered* may seem an odd expression; but it is perhaps the *only* word that can convey the idea of *ἐλθεῖν* fully. This Greek word does not signify merely *to entertain unawares*, as our translation has it, but it signifies *to afford intended protection*, or *to shew real kindness*. And Angels may perhaps condescend to appear to want this, or (in a state of humiliation in the flesh) may really want it.

tended

tended to indicate his divine origin, and descent; inasmuch as it is not merely said of him, as it was of Simeon the prophet, or of Anna the prophetess, by St. Luke, ch. ii. ver. 25, 36. Ἦν ἄνθρωπος ὃ ὄνομα Σιμεών. *There was a man whose name was Simeon.* 199. Or, Ἦν Ἀννα προφῆτις. *There was [one] Anna a prophetess.* But it is said,

John, ch. i. ver. 6.

Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ Θεοῦ· ὄνομα αὐτῷ Ἰωάννης.

There was a man born, SENT FROM GOD, whose name was John.

And it ought not to pass unnoticed, that as an Angel appeared from heaven to foretell the birth of our Lord himself; so also the same holy Angel appeared to foretell the birth of John, in these remarkable words:

Luke, ch. i. ver. 13, 14, 15, 16, 17.

13. Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος·
Μὴ φοβῆ, Ζαχαρία· διότι ἐσηκώσθη ἡ
δεσμία

δεησίς σε καὶ ἡ γυνή σε Ἐλισάβετ
γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα
αὐτῆς Ἰωάννην.

14. Καὶ ἔσαι χαρὰ σοι καὶ ἀγαλ-
λίαςις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτῆς
χαρήσονται.

15. Ἔσαι γὰρ μέγας ἐνώπιόν τῆς
Κυρίου καὶ οἶνον καὶ σίκερα οὐ μὴ πίνῃ·
καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ
κοιλίας μητρὸς αὐτῆς.

16. Καὶ πολλὰς τῶν υἱῶν Ἰσραὴλ
ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν.

17. Καὶ αὐτὸς προελεύσεται ἐνώπιον
αὐτῆς ἐν πνεύματι καὶ δυνάμει Ἡλίου,
ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα,
200. καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι
Κυρίῳ λαὸν κατεσκευασμένον.

13. But the Angel said unto him, Fear not,
Zachariah; for thy prayer is heard; and thy
wife Elizabeth shall bear thee a son, and thou
shalt call his name John.

14. And thou shalt have joy and gladness,
and many shall rejoice at his birth.

15. For

15. *For he shall be great in the sight of the Lord; and he shall not drink wine or strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.*

16. *And many of the sons of Israel shall be turn to the Lord their God.*

17. *And he shall go before HIM in [the] spirit and power of Elias, to turn the hearts of fathers towards [their] children*, and the disobedient to a wisdom [such as that] of the righteous, to make ready a people prepared [or rightly instructed] for the Lord.*

There are two circumstances more, which it may be an omission not to take some notice of, before we entirely quit the consideration of this subject.

The one is; that, in truth, it does not seem, in general, to have been so constantly and *duly* considered, as it ought to have been, *what* was the *main end* and *tendency* of the preaching of John the Baptist.

* Perhaps this should rather be translated, or at least paraphrased, consistently with the similar passage in the Septuagint, Malachi, ch. iv. ver. 6, *to restore the same heart and disposition to the children that the first patriarchs had.* See Eyre on the Prophecies, p. 92.

We

201. We are apt to consider him, merely as a Preacher of *Righteousness and Repentance*; whereas, in reality, in that point, he taught nothing more than the prophets had already taught before his time: but the *peculiarity* of his preaching, and the *tenor* of *His message* to the world, beyond that of all the prophets that preceded him, was; that he exhorted men to righteousness and repentance, for this reason, *because the kingdom of the heavens was at hand*; and because such a change was necessary, as a means to prepare them *for the reception of the Messiah*, who was coming directly, in his state of *humiliation*; which was the only thing that could render them capable to be made partakers of the benefits of *His deliverance*.

And the most important part of the preaching of John, and almost the *sole part*, in consequence of which he was *effectually* distinguished, as being superior to the preceding prophets, was, that he proclaimed, and declared, that *THE CHRIST, the Messiah, the Anointed Lord and Ruler of all*, was *immediately* coming, to enter upon his high office, as the *Great Deliverer*, as the *Judge of all men*,

men, and *The Restorer of the whole world to just order and glory.*

For *this* we, in effect, learn, from all the four Evangelists, to be the chief purport and tenor of his preaching; as appears the more fully, the more closely and accurately *their* words are translated.

Matthew, ch. iii. ver. 11, 12.

11. Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μὲ ἐρχόμενος, ἰσχυρότερός μὲ ἐστίν, ἔγωγ' εἰμὶ ἰκανὸς τὰ ὑποδήματα βασάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

12. ἔγὼ τὸ πλῦον ἐν τῇ χειρὶ αὐτοῦ, 202.
καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συναΐξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέσω.

11. *I indeed baptize you with water unto repentance; but He that is COMING after me, is mightier than I, whose SANDALS * I am not*

* This is manifestly an allusion to a custom that has constantly prevailed all over the East, from the earliest ages;

not worthy to bear : He shall baptize you with the Holy Spirit, and FIRE.

12. *Whose winnowing fan is in his hand ; and he will thoroughly purge his floor, and gather his wheat into the garner ; but will burn up the chaff with fire unquenchable, [or whose effects cannot be resisted *.]*

203. St. Mark informs us, to the same purport :

ages ; and prevails to this hour : THAT of pulling off the sandals, or slippers, as a mark of respect, on entering a Mosque, or a Temple ; or the room of any person of distinction ; and either laying them aside, or delivering them to a servant to bear. Ives, in his Travels, says, that, at the door of an Indian Pagoda, are seen as many slippers, and sandals, as there are hats hanging up in our churches†. And the same custom we know prevails amongst the Turks. Maundrell describes exactly‡ the ceremonies of a Turkish visit, on which (though an European, and a stranger) he was obliged to comply with this custom. The person to bear the sandals or slippers, therefore, means an *inferior domestic*, or *attendant upon a man of high rank*, to receive his slippers, and to take care of them, and to bring them to him again, on all these occasions.

* This appears most manifestly to be the true meaning of the word *ἀεὶς*, and not that the torment will be everlasting.

† P. 74, 75, 287.

‡ In his Travels, p. 29.

Mark,

Mark, ch. i. ver. 7, 8.

7. Καὶ ἐκήρυσσε, λέγων· Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, ὃ ἔχει εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

8. Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ.

7. *And he preached, saying, There cometh one mightier than me, [just] AFTER ME, whose thongs of his sandals I am not worthy stooping down to unloose.*

8. *I indeed have baptized you with water : but He shall baptize you with the HOLY SPIRIT.*

St. Luke still more fully explains to us, what was the final purport of the Baptist's preaching.

Luke, ch. iii. ver. 15, 16, 17.

15. Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν

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X

περὶ

περὶ τῷ Ἰωάννῃ, μήποτε αὐτὸς εἴη ὁ Χριστός, .

16. ἀπεκρίνατο ὁ Ἰωάννης, ἅπασι λέγων· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, ὃ ἔκ ἐμὶ ἰκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ, καὶ πυρὶ.

204. 17. Οὗ τὸ πλῆθος ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ· τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέσῳ.

15. *And as the people were full of expectation, and all of them reasoning in their hearts concerning John, whether HE were THE CHRIST,*

16. *John answered them, saying unto them all, I indeed baptize you with water: but there cometh ONE mightier than me, whose thongs of his sandals I am not worthy to unloose. He shall baptize you with the HOLY GHOST, and FIRE.*

17. *Whose WINNOWER FAN is in His hand, and He will thoroughly purge His floor, and*

and gather His wheat into His garner; but will burn up the chaff with fire unquenchable, [or whose effects cannot be resisted.]

And St. John in his Gospel is still more explicit, saying,

John, ch. i. ver. 15, 16.

15. (Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων· Οὗτος ἦν ὃν εἶπον, ὃ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.)

16. Καὶ ἐκ τῆς πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος.

15. John bare witness concerning Him, and cried, saying, This was HE of whom I spake, who, coming after me, was [nevertheless] produced before me, for He was superior to me.

16. And of His fulness we all have received, and grace [and favour bestowed upon

upon us] *because* [or in consequence*] of grace, [and favour originally bestowed upon Him.]

And adding afterwards,

25. Καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ· Τί ἔν βαπτίζεις εἰ σὺ ἔκ εἶ ὁ Χριστὸς, ἢτε Ἡλίας, ἢτε ὁ προφήτης;

26. Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἔστηκεν ὃν ὑμεῖς ἔκ οἶδατε·

27. Αὐτὸς ἐστὶν ὁ ὀπίσω με ἐρχόμενος, ὃς ἔμπροσθέν με γέγονεν· ἔγωγε ἔκ εἰμὶ ἄξιός ἵνα λύσω αὐτῷ τὸν ἱμάντα τῷ ὑποδήματος.

28. Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τῷ Ἰορδάνῃ, ὅπου ἦν Ἰωάννης βαπτίζων.

29. Τῇ ἡπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει·

* This seems to be the true meaning of the preposition *ἀντὶ* in this place. See its use, in a similar manner, by Demosthenes pro Corona, as cited by Vigerus *De Idiotismis Græcæ Dictionis*, p. 560; and this construction surely renders the whole passage more intelligible.

* Ἰδοὺ

Ἴδε ὁ ἀμνὸς τῆ Θεῆ, ὁ αἵρων τὴν ἁμαρτίαν
τῆ κόσμου.

30. Οὗτός ἐστι περὶ ᾧ ἐγὼ εἶπον·
Ὅπισθ' ἔρχεται ἄνθρωπος, ὃς ἔμπροσθέν μου
γέγονεν· ὅτι πρῶτός μου ἦν.

31. Καὶ γὰρ ἔκ' ἤδειν αὐτόν· ἀλλ' ἵνα
φανερῶθῃ τῷ Ἰσραὴλ, διὰ τῆτο ἦλθον ἐγὼ
ἐν τῷ ὕδατι βαπτίζων.

32. (Καὶ ἐμαρτύρησεν Ἰωάννης, λέ- 206.
γων· Ὅτι τεθεάμαι τὸ Πνεῦμα καταβαῖνον,
ὡσεὶ περισερᾶν, ἐξ οὐρανόθεν, καὶ ἔμεινεν ἐπ'
αὐτόν.)

33. Καὶ γὰρ ἔκ' ἤδειν αὐτόν· ἀλλ' ὁ
πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι
εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα κατα-
βαῖνον καὶ μένον ἐπ' αὐτόν, ἕτος ἐσὶν ὁ
βαπτίζων ἐν Πνεύματι ἁγίῳ.

34. Καὶ γὰρ ἑώρακα, καὶ μεμαρτύρηκα
ὅτι ἕτος ἐσὶν ὁ υἱὸς τῆ Θεῆ.

25. And they asked him, and said unto him,
Why then baptizest thou, if thou art not THE
CHRIST, neither Elias, neither THE PROPHET?

26. John answered them, saying, I baptize with water : but in the midst of you standeth ONE whom YE KNOW NOT.

27. This is HE who is coming after me, WHO was produced before me ; with regard to whom, I am not worthy [of the office] to loose the thongs of His sandals.

28. These things passed at Bethania, beyond the Jordan, where John was baptizing.

29. The day after, John seeth Jesus coming towards him, and saith, Behold the Lamb of God, WHO IS TAKING away the sin of the world.

30. This is HE, concerning Whom I said, After me cometh [as] A MAN, [one] who [yet] was produced before me : for He WAS superior to me.

31. And I had not known Him : except only that He was to be made manifest to Israel, and THEREFORE I came baptizing with water.

207. 32. (And John bare witness, saying, I saw the Spirit descending, in the manner that a dove does, out of heaven, and It remained upon Him.)

33. And I had not known HIM : but He that sent me to baptize with water, He said unto

unto me, Upon whom thou shalt see the Spirit descending, and remaining upon HIM, the same is He who baptizeth with the HOLY GHOST.

34. And I saw, and bare witness, that THIS is THE SON of God.

From a due consideration of all *these* passages in Scripture, we may perceive, that John the Baptist did not come merely as a *preacher of righteousness*; (in which light he has most commonly been represented;) but that he came *almost solely* to be the *Harbinger* of THE CHRIST, *The Anointed Lord, and Deliverer of all*; and to announce *His immediate* coming on earth, in *His state of humiliation*; just as the same Divine Messenger (when appearing again in his *character of Elias*) will come at last, to precede IMMEDIATELY the *second coming* of the Lord JESUS CHRIST in Glory.

And from his coming so very nearly at the *same time with* our Lord; and only *just before* Him; in this *first instance*; we may learn, that his coming again (as foretold by Malachi) will be almost *instantaneously* before the descent of Christ in Glory. And that the

effects of his *last* coming will not begin to appear, nor to be produced, till *after* our Lord himself is actually descended upon earth visibly. From which consideration, those who shall live near those times, may learn to avoid being deceived by any *false* prophets, assuming any such character; for *such* false prophets we are expressly told there will be.

208. We have seen in what manner the first words have already been fulfilled. *Behold I send MY ANGEL, and he shall prepare the way before me**. And SUDDENLY the Lord

* This passage in the Prophecy of Malachi, ch. iii. ver. 1. which has given occasion to all the preceding Observations, has been most justly conceived, by Dr. Owen, in his Enquiry into the State of the Septuagint Version, p. 54. to have been corrupted and altered by the Jews, both in the Hebrew Copies, and in the copies of the Septuagint; and to have been originally exactly as *three* of the Evangelists have delivered the citation of it unto us. But that circumstance, though well deserving of the utmost consideration, on other accounts, is of no importance with regard to the Observations we have been here making; because still, both in the present reading, (even if any part of the verse has been altered by the Jews,) as well as in the form in which the original prophecy is cited by the Evangelists, we find the word *angel* preserved.

whom

whom ye seek shall come. And we may therefore remain assured, that the other part of the prophecy will in the end be as punctually fulfilled, by a like close advent: *Behold I send unto you ELIAS THE THESBITE, before the day of THE LORD comes, the great and illustrious day.*

The other circumstance which deserves notice is that when our Lord says :

Matthew, ch. xi. ver. 11.

Ἀμὴν λέγω ὑμῖν, Οὐκ ἐγήγερται, ἐν γεννητοῖς γυναικῶν, μείζων Ἰωάννη τῷ βαπτιστῇ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν ἡρανῶν, μείζων αὐτῷ ἐστίν.

Verily I say unto you, There has not risen, amongst those BORN OF WOMEN, a greater than John the Baptist: but he that is least in the KINGDOM OF THE HEAVENS is greater than he.

Or, as it is expressed by St. Luke, ch. vii. 209. ver. 28.

Λέγω

Λέγω γὰρ ὑμῖν, Μείζων ἐν γέννητοῖς
 γυναικῶν προφήτης Ἰωάννης τῷ βαπτιστῷ
 ἑδείς ἐσιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ
 τῷ Θεῷ, μείζων αὐτῷ ἐστίν.

*For I say unto you, A greater prophet, amongst
 those born of women, than John the Baptist,
 there is not any one : but He that is least in the
 kingdom of God is greater than he.*

That when our Lord says this, we must
 needs understand *these* words as speaking of
John the Baptist merely in the character
 which he sustained, in his state of humilia-
 tion, in the flesh, and on earth ; for we are
 obviously led to put such a *restrained* con-
 struction upon the words, by the expression,
 so carefully used, *amongst those who are born
 of women.*

There can scarce rest a doubt, in the mind
 of any reasonable and philosophical man, but
 that the *Great Spirit*, who was the *immediate
 Harbinger* of our Blessed Lord, (*The Anointed
 King, and Prince of Peace,*) when He first
 came in the flesh TO SUFFER ; and who shall
 also be HIS *immediate Harbinger* when HE
 cometh

cometh again in His own true Glory, with all His Holy Angels; that **THIS Great Angel** must be, *in the Kingdom of Heaven itself*, far above any of the sons of men who shall be exalted thither; although, as *John the Baptist, born of a woman upon earth*, He was less in glory (*notwithstanding his being so great a prophet*) than any of the least of them shall be when they are once admitted into the Regions of Blifs.

...in the own true Glory, with
all His Holy Angel: that THIS Great Angel
must be, in the Kingdom of Heaven itself, for
the company of the less of men who shall be
exalted thither; although, as John the Baptist
said of a woman upon earth, He was less in
power (notwithstanding his being so given a
preference) than any of the least of them shall be
when they are once admitted into the Re-
gions of Bliss.

...in the own true Glory, with
all His Holy Angel: that THIS Great Angel
must be, in the Kingdom of Heaven itself, for
the company of the less of men who shall be
exalted thither; although, as John the Baptist
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power (notwithstanding his being so given a
preference) than any of the least of them shall be
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gions of Bliss.

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preference) than any of the least of them shall be
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gions of Bliss.

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SECTION V.

CONCERNING

THE PROMISE TO NATHANAEL;

AND CONCERNING

THE INTERCOURSE OF ANGELS WITH MEN,

AS RELATED IN

HOLY SCRIPTURE.

(1318)

SECTION V

OF THE

THE PROMISE TO NATHANIEL

THE CORRUPTION

THE INTERIOR USE OF ANGELS WITH MEN

AS RELATED IN

HOLY SCRIPTURE

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SECTION V.

THE following Observations, being some- 211.
 what connected with the preceding subject,
 may now perhaps be found not unworthy of
 attention.

In the account given by St. John, concern-
 ing the calling of Nathanael, we read,

Chap. i. ver. 47*, &c.

48. Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναήλ ἐρχό-
 μενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ· Ἴδε
 ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι.

49. Λέγει αὐτῷ Ναθαναήλ· Πόθεν με 212.
 γινώσκεις; Ἀπεκρίθη [ὁ] Ἰησοῦς, καὶ εἶπεν
 αὐτῷ· Πρὸ τῆς σε Φίλιππον φωνῆσαι, ὄντα
 ὑπὸ τὴν συκῆν, εἶδόν σε.

50. Ἀπεκρίθη Ναθαναήλ, καὶ λέγει αὐτῷ·

* This is the 48th verse both in Dr. Mill's edition, and
 in Mr. Bowyer's; the 38th verse being divided into two.

Ῥαββί, σὺ εἶ ὁ υἱὸς τῆ Θεᾶ, σὺ εἶ ὁ βασιλεὺς
τῆ Ἰσραήλ.

51. Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῷ·
Ὅτι εἶπόν σοι, εἶδόν σε ὑποκάτω τῆς συκῆς
πιστεύεις; μέλλω τέτων ὄψει.

52. Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω
ὑμῖν· Ἀπ' ἄρτι ὄψεσθε τὸν ἑραγνὸν ἀνελ-
γότα, καὶ τὰς ἀγγέλους τῆ Θεᾶ ἀναβαίνοντας
καταβαίνοντας ἐπὶ τὸν υἱὸν τῆ ἀνθρώπου.

47 or 48. *Jesus saw Nathanael coming to
him, and saith of him, Behold an Israelite in-
deed, in whom is no guile.*

48 or 49. *Nathanael saith unto him, Whence
knowest thou me? Jesus answered and said
unto him, Before that Philip called thee, when
thou wast under the fig-tree, I saw thee.*

49 or 50. *Nathanael answered and saith
unto him, Rabbi, thou art THE SON OF GOD,
thou art THE KING OF ISRAEL.*

50 or 51. *Jesus answered and said unto
him, Because I said unto thee, I saw thee un-
der the fig-tree, believest thou? Thou shalt see
greater things than these.*

51 or 52. *And he saith unto him, Verily,
verily, I say unto YE, Hereafter YE shall see*

THE

THE HEAVEN open, and the Angels of God ascending and descending upon the Son of Man.

And upon these remarkable words I cannot but observe, in the first place, that Nathanael's confession *here*, amounts exactly to that which is always uniformly made the test of truth, throughout the Holy Scriptures. Namely, that *our Lord Jesus was the Messiah; the Son of God descended from above; the Anointed Lord, and Ruler of all; the Great promised King of Israel.* 213.

And in the next place, that, in the 52d verse, the words should be translated in the plural number; (I say *unto ye*; and *ye shall see*;) as being addressed both to Philip and Nathanael, and not to Nathanael alone. And that yet it is very remarkable, that neither Philip, nor Nathanael, were present *at the Transfiguration* upon the Mount; nor at any one appearance of the Angels at the sepulchre, that we know of: and therefore, that neither of *them* can possibly be said to have seen the heaven open, or the angels of God ascending and descending on any son of man whatever, at any one period in their life-times.

And it is moreover remarkable, that the word *heaven* is here used in the singular number;

her: and it is not said, ye shall see *the heavens* open, but *the heaven* open.

Surely then we may venture to conclude, upon the whole, that this wonderful prophecy was a promise to Philip and Nathanael, and through them to all mankind, that the time should *certainly* come, when they should see a free communication open between heaven, properly so called; and (as we have now reason to suspect from what has been previously observed in these sheets) between our heaven *the sun*, and the earth; and the angels of God, freely, and openly, descending and ascending, and conversing with men; as they did with Abraham, when three of them even partook of a repast with him, and conversed with him, as men.

And we may perceive, that such a conclusion (however unwilling any persons may be to receive it, in consequence of long indulged prejudices) is not at all forced, or in the least degree inconsistent with the tenor of Scripture; there being many other passages which seem purposely intended to convey unto us the same information.

214. Even on the most important occasion of all others; when our blessed Lord was celebrating the passover, just before His passion, and bitter death;

death; He took occasion to give us a similar piece of instruction.

For, after He had taken the cup, and given thanks, He said,

Matthew, ch. xxvi. ver. 29.

Λέγω δὲ ὑμῖν, ὅτι ἔ μὴ πῶ ἀπ' ἄρτι ἐκ τῆς τῆς γεννήματος τῆς ἀμ-
πέλης, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ
πῶ μεθ' ὑμῶν καὶνὸν ἐν τῇ βασιλείᾳ τῆς
πατρὸς μου.

*But I say unto you, I will not drink, here-
after*, of this production of the vine, till that
day when I shall drink it with you new, in the
Kingdom of my Father.*

And it deserves to be specially remarked,
and ought to be well attended to, that the
word *heaven* is carefully omitted here, in

* Mr. Bowyer proposes the reading ἀπαρτι, *omnino*, not
at all, instead of ἀπ' ἄρτι, *hereafter*. And the manner in
which it is written in the Alexandrian Manuscript will
fully justify the reading it so. Either way, however, the
sense is the same for the present purpose.

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order

order to confine the words to something that should take place *on earth*.

It ought moreover to be as carefully observed; that although our Lord purposely took occasion, after his resurrection, *to eat* with his disciples; yet he as carefully avoided *to drink of the fruit of the vine*; as if he meant thereby most designedly to lead them to refer those remarkable words, *concerning his drinking of the production of the vine*, to a
 215. future advent; even to the time when the heaven should be open; and the angels of God should freely descend, to converse with men, and reascend again.

Nothing hardly, except such an intention as this, could prevent his drinking any thing (even water) in their presence, when He condescended to take such great pains to convince them, in all other respects, and by all other means, that He was *then* not a mere spirit, but had *flesh and bones*.

The instances are worth enumerating.

Luke, ch. xxiv. 36—46.

36. Ταῦτα δὲ αὐτῶν λαλόντων, αὐτὸς ὁ ἰησὺς

ὁ Ἰησοῦς ἔση ἐν μεσῷ αὐτῶν, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.

37. Πτοηθέντες δὲ καὶ ἔμφοβοι γενομένοι· ἔδοκον πνεῦμα θεωρεῖν.

38. Καὶ εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐστέ, καὶ διατὶ διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν;

39. Ἰδετε τὰς χεῖράς μου καὶ τὰς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σὰρκα καὶ ὀστέα ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

40. Καὶ τῆτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τὰς πόδας.

41. Ἐτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς, καὶ θαυμάζοντων, εἶπεν αὐτοῖς· Ἐχετε τι βρώσιμον ἐνθάδε;

42. Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπλιν μέρος, καὶ ἀπὸ μελισσῶν κηρίον.

43. Καὶ λαβὼν, ἐνώπιον αὐτῶν ἐφάγει.

44. Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ λόγοι· 216.
ὅς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι

δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν
τῷ νόμῳ Μωσέως, καὶ προφήταις, καὶ ψαλ-
μοῖς περὶ ἐμοῦ.

45. Τότε διήνοιξεν αὐτῶν τὸν νῦν, καὶ
συνέειπεν αὐτοῖς·

46. καὶ εἶπεν αὐτοῖς· Ὅτι ἔγω γέ-
γραπται, καὶ ἔτις ἔδει παθεῖν τὸν Χριστὸν,
καὶ ἀνάσθηναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ.

36. And whilst they were relating these
things, Jesus himself stood in the midst of
them, and saith unto them, PEACE BE UNTO
YOU!

37. But being terrified and affrighted, they
supposed that they saw a spirit.

38. And he said unto them, Why are ye
troubled? and why do perplexing thoughts arise
in your hearts?

39. Behold my hands and my feet, that it
is I myself: [OR THAT I AM HE, THE SAME
PERSON.] Handle me, and see, for spirit hath
not flesh and bones, as ye see me have *.

40. And

* It is very remarkable, that no mention is made here
of blood; and the more so, if we compare this with what
St. Paul says, 1 Cor. xv. ver. 50. ὅτι σὰρξ καὶ αἷμα βασι-

λίστα

40. *And saying this, He shewed them his hands and his feet.*

41. *And*

λαίαν Θεῷ κληρονομήσαι ἔδυνανται, *that flesh and blood cannot inherit the kingdom of God.* And it is as remarkable, that in Leviticus, ch. xvii. ver. 11. and in Deuteronomy, ch. xii. ver. 23. we are told, expressly, Ἡ γὰρ ψυχὴ σαρκὸς αἷμα αὐτῆς ἐστίν, and τὸ γὰρ αἷμα αὐτῆς ψυχὴ; *the life of all flesh is its blood; or, as our translation has it, is in the blood; and, the blood is its life.* It almost seems, therefore, as if a great distinction were here designedly pointed out: and as if we were to be given to understand, by these words, that, whereas the seat of the *present bodily life* is more immediately in the blood; the principle of *bodily life*, in the future *heavenly body*, shall be derived from a purer and more subtle cause. Perhaps it was designed emblematically, as to this matter, as well as for other more important and most tremendous reasons, that our Lord shed his blood upon the cross.

And it ought not to be passed by unnoticed, that the philosophical discoveries made of late years have led us to conclude, in a manner perfectly consistent with the declarations in the law of Moses, that the seat, and cause, of mere *animal life*, is in the blood. Thus we are informed by an excellent anatomist, Mr. John Hunter†, that the doctrine, *that the living principle is inherent in the blood*, is founded on the results of many experiments.

And to the many curious circumstances mentioned in that dissertation, it is almost impossible not to add, the

† In the Philof. Transf. vol. LXVI. p. 414.

218. 41. *And while they yet believed not, for joy, and were wondering, He said unto them, Have ye here any thing eatable?*

42. *And*

recollection of those dreadful experiments made by Dr. Woodward, to this very purpose; concerning animals living after the brain had been extracted: (experiments which it is to be hoped will never be made again.) They are described in *Woodward's Natural History of the Earth illustrated and enlarged*, p. 97, &c.

I cannot but further observe, that as the mere animal life seems to be in the blood; and that life is supported by food; so we find it has been remarked, by Dr. Priestley, amongst his most curious experiments concerning *fixed air*, that there is reason to suspect, that the phlogistic matter, (which by the way we are now taught to consider as being merely *the fluid of fire or heat*,) contained in animal and vegetable substances, constitutes *the most essential part* of the food and *support* of all living animals †. And that one use of the lungs is to carry off a putrid effluvia, which arises, or is occasioned, in consequence of too great an abundance of it: whilst, on the other hand, (as the lungs are of use to enable the blood to part with the superabundancy of phlogiston, so) they also answer another great end, which is that of *imbibing* dephlogisticated (or pure and perfect) air. A process that is indeed somewhat similar to another most extraordinary process, mentioned by Dr. Priestley as taking place with regard to melted iron, which imbibes dephlogisticated air, whilst, at the very

† In the *Philos. Trans.* vol. LXII. p. 232 and 187.

42. *And they gave unto him part of a fish that was broiled, and of an honey-comb*.*

43. *And taking it, HE DID EAT IT IN THEIR PRESENCE.*

44. *And He said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled that are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me.*

same time, it parts with phlogiston, or rather *fixed fire*, to form *fixed air* ||.

All these observations, concerning animal life being in the blood; and concerning the conveyance of phlogiston, or rather of *elementary fire*, into it, by the help of food, as a means of supporting that life; and concerning the conveyance of the superabundancy thereof, out of it, by means of the lungs; whilst at the same time the human frame is supplied with pure vital air;—all these observations, I say, bring us back to the recollection of the remarks, before made, on the word $\Phi\Omega\Xi$, which, when applied to earthly subjects, signifies *the fluid of light*, (or the elementary fluid of *fire* and heat,) and also *life* itself, as far as it is merely animal; as, when it is applied to spiritual subjects, it means the *first and true principle* of spiritual life, and the *immediate source to us* of all knowledge.

|| In the Philos. Transf. vol. LXXV. p. 302.

* The words $\kappa\alpha\iota \alpha\upsilon\tau\eta \mu\epsilon\lambda\iota\varsigma \kappa\alpha\iota \sigma\upsilon\kappa\kappa\iota\varsigma$, *and of an honey-comb*, are omitted in the Alexandrian Manuscript; but it has the words concerning the piece of broiled fish.

45. Then opened He their understanding, (OR APPREHENSION,) that they might understand (or apprehend) the Scriptures.

46. And He said unto them ; That thus it is written ; and thus it was necessary that Christ [THE ANOINTED LORD] should suffer, and rise again the third day.

219. John, ch. xx. ver. 26, &c.

26. Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτῷ, καὶ Θωμᾶς μετ' αὐτῶν· ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔση εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνη ὑμῖν.

27. Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνῃ ἄπιστος, ἀλλὰ πιστός.

28. Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ· Ὁ Κυριός μου, καὶ ὁ Θεός μου.

29. Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἐώρακάς με, [Θωμᾶ,] πεπίστευχας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

26. And after eight days, again his disciples were within, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said, Peace be unto you!

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and put forth thy hand, AND LAY IT UPON MY SIDE: and be not faithless, but believing.

28. And Thomas answered, and said unto him, My Lord, and my God.

29. Jesus saith unto him, Because thou hast seen me, Thomas, thou hast believed: blessed are they who, not seeing me, yet believe.

And the last instance of all that is mentioned, (which is what happened when the disciples were fishing on the lake,) is one of the most remarkable of all:

John, ch. xxi. ver. 9, &c.

220.

9. Ὡς ἔν ἀπέβησαν εἰς τὴν γῆν, βλέψουσιν ἀνθρακιὰν κειμένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.

10. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

11. Ἀνέβη

And

11. Ἀνέβη Σίμων Πέτρος, καὶ ἔλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεσὸν ἰχθύων μεγάλων ἐκαλὸν πεντήκοντα ἁλίων· καὶ τοσάτων ὧντων ἔκ ἐσχίσθη τὸ δίκτυον.

12. Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε, ἁριζήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ; εἰδοτες ὅτι ὁ Κύριός ἐστιν.

13. Ἐρχεται ἔν ὃ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.

9. When therefore they were come to land, they see an heap of burning coals lying, and a LITTLE FISH lying thereon, and bread.

10. Jesus saith unto them, Bring some of THE LITTLE FISHES which ye have now taken.

11. Simon Peter went up, and drew the net to land full of GREAT FISHES, an hundred and fifty and three; and alibough there were so many, yet the net was not torn.

12. Jesus saith unto them, Come, dine. But none of the disciples DARED TO INQUIRE OF HIM, Who [or what] art Thou? knowing that it was the Lord.

13. Jesus

13. *Jesus therefore cometh, and taketh bread, and giveth to them, and the little fish likewise.*

The whole construction of these last verses 221. seems to imply, that, after our Lord had said to the disciples, *Come, dine*; they were inclined to ask him, *What art Thou? or what state art Thou in?* out of curiosity; but dared not, because they knew it was the Lord; whilst Christ, of his own accord, took both bread and fish, and did eat before them, and gave to them some thereof with his own hands; and some of the small fish likewise, which they had seen there before their landing. And this the rather seems to be the true meaning; because, as they already knew it was the Lord, it could answer no end to ask merely, *Who art Thou?*

Further it may be observed; that the great contrast which is mentioned to have been visible between the *large* fishes they caught, and the *little* fish they had seen upon the coals; and the particular circumstance so exactly noticed, of their having caught *no little fishes at all*, notwithstanding our Lord said, *Bring some of the little fishes which ye have now taken*;

taken; seems to have been purposely designed, to convince them, that what appeared together with the Lord was not merely a *vision*; and to prevent there being any mistake as to the real existence and substance of the little fish, which they had previously seen upon the coals; inasmuch as they really ate of *that*, as well as of the fish they had caught, and could not but know that it had appeared on the shore together with our Lord, before they caught any other.

So clearly does all that is here related lead us to infer, that, *after the resurrection*, there shall be a real existence and renovation of *the body*, and moreover of the works of creation, upon earth.

In exact consistency with which idea we find the words of our Lord to his disciples, in that remarkable declaration :

222.

Luke, ch. xxii. ver. 29, 30.

29. Καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν.

30. ἵνα ἐσθίητε καὶ πίνετε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου καὶ κα-

θίσεσθε

ἴσεσθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα
φυλὰς τῆ Ἰσραήλ.

29. *And I appoint unto you, as my Father
hath appointed unto me, a kingdom.*

30. *That YE MAY EAT AND DRINK at my
table, in my kingdom, and sit upon thrones, judg-
ing the twelve tribes of Israel.*

And the Apostles, we find, were well aware
of the important intent of all these asto-
nishing appearances of our Lord, in a really
badly state, after His resurrection: for we
read, that St. Peter laid great stress thereupon,
in his very first preaching, saying,

Acts, ch. x. ver. 40, 41, 42.

40. Τῷτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ
ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι.

41. ἃ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι
τοῖς προκεχειροτονημένοις ὑπὸ τῆ Θεῶ,
ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν
αὐτῷ, μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.

42. Καὶ παρήγγειλεν ἡμῖν κηρύξαι
τῷ λαῷ, καὶ διαμαρτύρασθαι ὅτι αὐτὸς ἐστὶν
ὁ ὥρισ-

ὁ ὠρισμένος ὑπὸ τῆς Θεᾶς κρείττης ζώντων καὶ νεκρῶν.

223. 40. *Him God raised up the third day, and gave Him to become MANIFESTLY APPARENT.*

41. *Not to all the people, but to witnesses chosen before of God [TO BE THE PROCLAIMERS OF THIS FACT;] even to us WHO DID EAT AND DRINK TOGETHER WITH HIM, after his rising from the dead.*

42. *And He commanded us to preach [OR PROCLAIM*] unto the people, and TO TESTIFY that it is He who is FINALLY APPOINTED† by God [to be] the Judge‡ of the living and of the dead.*

Nevertheless,

* Προκηρύσσω is properly *per præconem indico*.

† Ὁρίζω is properly *I terminate*, or *give a final exact definition of any thing*.

‡ There is one mistake, which perhaps ought to be rectified, and which runs uniformly through the whole of our translation of the New Testament; and that is, that, from modern ideas, derived from the state of things since the introduction and establishment of the feudal system, and of European customs and manners, we annex to the word *κρίτης*, or *judge*, merely the idea of a great person sent to try and condemn criminals. Whereas the true original *Eastern*, as well as *etymological*, idea, is that

Nevertheless, although our Lord hath thus visibly appeared, and has *eaten with* His disciples since His resurrection, and they have *eaten and drank* with Him, yet we find He has not tasted of the fruit of the vine with them.

And if the fact be so, with regard to what has passed hitherto, ever since His Passion; the whole declaration to Nathanael must then refer to a time still future, even to a time *when the kingdom of THIS VERY WORLD* (before its final destruction) *shall become the kingdom of our Lord and of his Christ*, as it is expressed in the Book of Revelations; ch. xi. 224. ver. 15; and when heaven shall be opened, and there shall be a free communication with the holy angels, and with the spirits of just men made perfect.

Concerning which solemn words, in the Book of the Revelations, I cannot but observe, that to apply them to any thing that is to take place *in heaven* above must be a gross misconstruction; because no kingdoms *there*, at any time, of whomsoever they may consist, of a great person, or supreme lord, sent to rule, and to order all things; and to appoint to every person, and being, a proper station and lot.

list,

list, (and even although they may consist of the spirits of just *men* made perfect,) can ever, with any propriety of expression, be called the kingdoms of *this world*, ΤΟΤ ΚΟΣΜΟΥ; which is the expression in the xith chapter of the Revelations, ver. 15. And I must add, that it is very remarkable, that the Greek word used is not τὸ αἶωνος, which means a particular æra, or certain period of time; but τὸ κόσμος, which means merely the collective body of mankind dwelling, at any period of time, upon earth: concerning which we are told, (in another place of Scripture,) that, in its present state, our Lord's Kingdom is not of it*.

Finally, we may be led to apprehend even the natural probability of the completion of the promise to Nathanael, from what has actually come to pass already, in more instances than one. For, that Angels may, without changing their nature, or becoming mere men, appear as men upon earth, and converse with the sons of men, and eat and drink with them; is most manifest from several instances recorded in Scripture, wherein

* John, ch. xviii. ver. 36.

they

they have already actually so appeared; and have been seen without their glorious ornament of *emitted light*; although they have, on so many other occasions, and at other times, appeared with it.

Thus we find, that neither, Gedeon nor 225. Manoah, at first suspected the person that spoke to them to be any other than at most a prophet; (a man of God.)

Nor did the Angel that appeared to Elijah assume any other exterior appearance than that of a man.

Nor did the Angels who appeared to Abraham seem to be other than men. And these moreover did even eat and drink before him, whilst he stood by to behold.

The relation concerning Gedeon is a long one; but is such as cannot well be omitted, on the present occasion. We find it as follows:

Judges, ch. vi. ver. 11, &c.

11. Καὶ ἦλθεν ἄγγελος Κυρίου, καὶ ἐκάθισεν ὑπὸ τὴν δρυὶν τὴν ὕσαν ἐν Ἐφραῖ, τὴν τοῦ Ἰωὰς πατρὸς Ἰεζρι. καὶ Γεδεὼν ὁ υἱὸς αὐτοῦ ἐράβδιζεν πυρὸς ἐν ἀληνῶ, τοῦ ἐκφυγεῖν ἐκ προσώπου Μαδιάν.

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Z

12. Καὶ

12. Καὶ εὗρεν αὐτὸν ἄγγελος Κυρίου,
καὶ ἔπεν πρὸς αὐτόν· Κύριος μετὰ σὺ, δυ-
νατός ἐν τῇ ἰσχύϊ.

13. Καὶ ἔπεν πρὸς αὐτὸν Γεδεών· Ἐν
ἐμοὶ Κύριε· καὶ εἰ ἔστιν Κύριος μεθ' ἡμῶν,
καὶ ἵνατί εὗρεν ἡμᾶς πάντα τὰ κακὰ ταύ-
τα; καὶ πῶς ἐστὶν πάντα τὰ θαυμάσια
αὐτῷ, ὅσα διηγέσασθαι ἡμῖν οἱ πατέρες ἡμῶν
λέγοντες· ὕχι ἐξ Αἰγυπτῶ ἐξήγαγεν ἡμᾶς
Κύριος; καὶ νῦν ἀπώσατο ἡμᾶς Κύριος,
καὶ παρέδωκεν ἡμᾶς ἐν χειρὶ Μαδιάν.

14. Καὶ ἐπέβλεψεν πρὸς αὐτὸν ὁ ἄγ-
γελος Κυρίου, καὶ ἔπεν αὐτῷ· Πορεύε ἐν τῇ
ἰσχύϊ σου ταύτῃ, καὶ σώσεις τὸν Ἰσραὴλ ἐκ
χειρὸς Μαδιάν· καὶ ἰδὲ ἐξαπέσειλά σε.

226. 15. Καὶ ἔπεν πρὸς αὐτὸν Γεδεών· Ἐν
ἐμοὶ Κύριε, ἐν τίνι σώσω τὸν Ἰσραὴλ; ἰδὲ ἡ
χιλίας με ταπεινότερα ἐν Μαννασσή, καὶ
ἐγὼ εἰμι μικρὸς ἐν τῷ οἴκῳ τῷ πατρός με.

16. Καὶ ἔπεν πρὸς αὐτὸν ὁ ἄγγελος
Κυρίου· Ὅτι Κύριος ἔσαι μετὰ σὺ, καὶ πα-
τάξεις τὴν Μαδιάμ ὥσει ἄνδρα ἓνα.

17. Καὶ

17. Καὶ εἶπεν πρὸς αὐτὸν Γεδεὼν. Καὶ εἰ εὖρον χάριν ἐν ὀφθαλμοῖς σε, καὶ ποιήσεις μοι σημεῖον ὅτι σὺ λαλεῖς μετ' ἐμῆ.

18. Μὴ δὴ κινηθῇς ἐντεῦθεν, ἕως τῆ ἐλθεῖν με πρὸς σε, καὶ οἶσω τὴν θυσίαν μου, καὶ θήσω ἐνώπιόν σε. Καὶ εἶπεν. Ἐγὼ εἰμι, καθήτομαι ἕως τῆ ἐπιστρέψαι σε.

19. Καὶ Γεδεὼν εἰσῆλθεν, καὶ ἐποίησεν ἔριφον αἰγῶν καὶ οἰφὶ ἀλεύρεα ἄζυμα, καὶ τὰ κρέα ἐπέθηκεν ἐπὶ τὸ κανῆν, καὶ τὸν ζῶμὸν ἐνέχεεν εἰς χύτραν· καὶ ἐξήνεγκεν πρὸς αὐτὸν ὑπὸ τὴν δρυῖν, καὶ προσεκύνησεν.

20. Καὶ εἶπεν πρὸς αὐτὸν ὁ ἄγγελος Κυρίου. Λάβε τὰ κρέα καὶ τὰς ἄρτους τὰς ἀζύμους, καὶ θές πρὸς τὴν πέτραν ἐκένην, καὶ τὸν ζῶμὸν ἔκχεον. Καὶ ἐποίησεν ὕτως.

21. Καὶ ἐξετένευεν ὁ ἄγγελος Κυρίου τὸ ἄκρον τῆς ῥάβδου τῆς ἐν τῇ χειρὶ αὐτῆ, καὶ ἤψατο τῶν κρεῶν καὶ τῶν ἀζύμων· καὶ ἀνῆφθη πῦρ ἐκ τῆς πέτρας, καὶ κατέφαγεν τὰ κρέα καὶ τὰς ἀζύμους. Καὶ ὁ ἄγγελος Κυρίου ἀπῆλθεν ἐξ ὀφθαλμῶν αὐτῆ.

22. Καὶ ἶδεν Γεδεών, ὅτι ἄγγελος Κυρίου ἐστίν. Καὶ ἔπεν Γεδεών· ὦ ἅ, Κύριε Κύριε, ὅτι ἶδον τὸν ἄγγελον Κυρίου πρόσωπον πρὸς πρόσωπον.

227. 23. Καὶ ἔπεν αὐτῷ Κύριος· Εἰρήνη σοι, μὴ φοβῆ, μὴ ἀποθάνης.

11. *And there came an Angel of the Lord, and sat under an oak * that was in Ephra, belonging to Joas the father of Jexri. And Gedeon his son threshed corn in the pit belonging to the wine-press, to avoid the presence of the Madianites.*

12. *And the Angel of the Lord found him, and said unto him, The Lord be with you, WHO IS MIGHTY IN STRENGTH †.*

13. *And Gedeon said unto him, Alas! my Lord, if indeed THE LORD is with us, then why have all these evils befallen us? and where are all His wondrous operations, such as our*

* The Vatican copy has *τερέμινον*, instead of *δρύν*; and *Ἐφραθά* at length; and *τα Εσθρι*, instead of *Ἰεζρί*; and also several other variations of reading; but not such as are at all material, or tend to alter the true sense of the whole narration.

† This seems to be not rightly translated in our common version.

fathers

fathers have related to us ; saying, Hath not the Lord brought us out of Egypt ? And now the Lord hath REJECTED us, and delivered us into the hand of Madian.

14. *And the Angel of the Lord LOOKED UPON HIM * [EARNESTLY] and said to him, Go in THIS thy strength ; and thou shalt save Israel from the hand of Madian. And behold, I HAVE SENT THEE.*

15. *And Gedeon said unto him, Alas ! my Lord, by what means shall I save Israel ? Behold my RANK is bumble (and of little consideration) in Manasseh, and I am little in the house of my father.*

16. *And the Angel of the Lord said unto him ; BECAUSE THE LORD SHALL BE WITH 228. YOU : and thou shalt smite Madian, as thou wouldst smite a single man.*

17. *And Gedeon said unto him, If indeed I have found favour IN THY EYES, and thou wilt vouchsafe to me a sign, inasmuch as thou speakest to me :*

* The Vatican copy has it *επισπευσε*, instead of *επισπευσε*; but the sense is the same; meaning clearly that he turned to him with some serious intent; which is to the same effect exactly as looking upon him earnestly; shewing that from thence Gedeon derived strength.

18. Do not depart from hence, till I shall come to thee, and bring my sacrifice *, and place it before thee. And he said, I am here, I will abide till thou return.

19. And Gedeon went, and made ready a kid of the goats, and an unleavened ephab of meal, and he put the flesh in a canister, and the broth he carried in an earthen pot, and he brought them unto him under the tree, and he worshipped † [God].

20. And the Angel of the Lord said unto him, Take the flesh and the unleavened loaves, and put them upon this stone; and pour out the broth. And he did so.

21. And the Angel of the Lord put forth the end of the staff that was in his band, and touched the flesh and the loaves. And fire ascended out of the stone, and devoured the flesh and the loaves. And the Angel of the Lord departed out of his sight.

* The meaning seems plainly to be, that Gedeon intended to bring a sacrifice to God, in which this guest (and man of God) should join and partake with him. The word is *שׁוֹמֵר*, and that signifies most properly a sacrifice to be offered to God.

† It is not said *שׁוֹמֵר אֵלָיו*, he worshipped him; but only *שׁוֹמֵר*, which implies merely that he worshipped God.

22. And

22. *And Gedeon perceived that it was an Angel of the Lord. And Gedeon said, Ab, ab! O Lord, O Lord! for I have seen an Angel of the Lord, face to face.*

23. *And the Lord said unto him, Peace be to thee! Fear not, thou shalt not die.*

From these last three verses it appears, that 229.
Gedeon did not throughout the whole conversation discover that it was the Angel of the Lord; or suspect that the person who spoke to him was, at most, any thing more than a Prophet, (or Man of God,) till the Angel departed from him, and, as it should seem, vanished instantly out of his sight. Nevertheless it appears (from ver. 14.) that Gedeon both did receive, and was to receive, all his strength from the Angel's *looking upon him*.

And I have the rather inserted and translated the whole account at length; because the Septuagint version renders it clearer, in many respects, than our translation; and also much more consistent with what the Apostle says, in his Epistle to the Hebrews, concerning many *out of weakness being made strong**; amongst whom he reckons Gedeon.

* Ch. xi. ver. 34. *ἰνδυναμωμένοι καὶ ἀσθενεῖς.*

In the next place, the account of the Angel appearing unto Manoah, and his wife, deserves also to be inserted at length; as illustrating the present conclusions; because, although the woman saw something extraordinary in the countenance of the man who spoke, and prophesied unto her, yet it is most positively declared that Manoah *did not know it was an Angel*, till that great Spirit departed in so wonderful a manner. And it appears, that, throughout the whole interview, *Manoah* spake to him as to a mere man, whom he only considered as being a Prophet, and Man of God.

Judges, ch. xiii. ver. 2, &c.

2. Καὶ ἐγένετο ἀνὴρ εἰς ἐκ Σαραὰ, ἐκ τῆς φυλῆς τῆς Δάν, καὶ ὄνομα αὐτῷ Μανωὲ· καὶ ἡ γυνὴ αὐτοῦ Σείρα, καὶ ἐκ ἔτιχεν.

3. Καὶ ὤφθη ἄγγελος Κυρίου πρὸς τὴν
230. γυναιῖκα, καὶ εἶπεν πρὸς αὐτήν· Ἰδὲ δὴ σὺ Σείρα καὶ ἐτέτοκας, καὶ ἐν γαστρὶ ἔχεις καὶ τέξῃ υἱόν.

4. Καὶ νῦν φύλαξαι, καὶ μὴ πίνῃς οἶνον καὶ σίκερα, καὶ μὴ φάγῃς πᾶν ἀκάθαρτον·

5. ὅτι

5. ὅτι ἰδὼν σὺ ἐν γαστρὶ ἔξεις, καὶ τέξῃ υἱόν· καὶ ἔκ ἀναθήσεται σίδηρος ἐπὶ τὴν κεφαλὴν αὐτῆς, ὅτι [ἡγιασμένον] Ναζαρεαῖον ἔσαι τῷ Θεῷ τὸ παιδάριον ἐκ τῆς γαστρὸς· καὶ αὐτὸς ἄρξεται σῶζεν τὸν Ἰσραὴλ ἐκ χειρὸς ἀλλοφύλων.

6. Καὶ ἦλθεν ἡ γυνὴ, καὶ εἶπεν τῷ ἀνδρὶ αὐτῆς, λέγασα· Ὅτι ἄνθρωπος τῷ Θεῷ ἦλθεν πρὸς με, καὶ ἡ ὄρασις αὐτῆς ὡς ὄρασις ἀγγέλων τῷ Θεῷ, ἐπιφανὴς σφόδρα· καὶ ἡρώτων αὐτὸν πῶθεν ἐστίν, καὶ τὸ ὄνομα αὐτῆς ἐκ ἀπήγγελέν μοι.

7. Καὶ εἶπεν μοι· Ἰδὼν σὺ ἐν γαστρὶ ἔξεις, καὶ τέξῃ υἱόν· καὶ νῦν μὴ πίνῃς οἶνον καὶ σίκερα, καὶ μὴ φάγῃς πᾶσαν ἀκαθαρσίαν, ὅτι Ναζαρεαῖον Θεὸς ἐστὶν τὸ παιδάριον ἀπὸ τῆς γαστρὸς ἕως ἡμέρας θανάτου αὐτῆς.

8. Καὶ ἐδεήθη Μανωὲ τῷ Κυρίῳ, καὶ εἶπεν· Ἐγὼ ἐμοὶ Κύριε, ἄνθρωπος τῷ Θεῷ ὃν ἀπέστειλας πρὸς ἡμᾶς ἐλθέτω δὴ ἔτι πρὸς ἡμᾶς, καὶ φωτισάτω ἡμᾶς τί ποιήσωμεν τῷ παιδαρίῳ τῷ τικτομένῳ.

9. Καὶ

9. Καὶ ἐπήκουσεν ὁ Θεὸς τῆς φωνῆς Μανωῆ· καὶ παρεγένετο ὁ ἄγγελος τῷ Θεῷ ἔτι πρὸς τὴν γυναῖκα, αὐτῆς καθημένης ἐν τῷ ἀγρῷ, καὶ Μανωῆ ὁ ἀνὴρ αὐτῆς ἐκ ἦν μετ' αὐτῆς.

10. Καὶ ἐτάχυνεν ἡ γυνὴ, καὶ ἐξέδραμεν, καὶ ἀπήγγειλεν τῷ ἀνδρὶ αὐτῆς, καὶ εἶπεν πρὸς αὐτόν· Ἰδὲ ὥπλαι μοι ὁ ἀνὴρ ὁ ἐλθὼν πρὸς με τῇ ἡμέρᾳ ἐκείνῃ.

231. 11. Καὶ ἀνέστη Μανωῆ, καὶ ἐπορεύθη ὀπίσω τῆς γυναίκος αὐτῆς, καὶ ἦλθε πρὸς τὸν ἀνδρα, καὶ εἶπεν αὐτῷ· Εἰ σὺ εἶ ὁ ἀνὴρ, ὁ λαλήσας πρὸς τὴν γυναῖκα; Καὶ εἶπεν ὁ ἄγγελος· Ἐγώ.

12. Καὶ εἶπεν Μανωῆ· Νῦν δὲ ἐλθόντος τῷ ῥήματός σε, τί ἔσαι τὸ κρίμα τῷ παιδαρίῳ καὶ τὰ ἔργα αὐτῆς;

13. Καὶ εἶπεν ὁ ἄγγελος Κυρίῳ πρὸς Μανωῆ· Ἀπὸ πάντων ὧν εἶπα πρὸς τὴν γυναῖκα φυλαξάσθω.

14. ἀπὸ πάντων ὅσα ἐκπορεύεται ἐξ ἀμπέλου οἴνου, ἐφάγεται, καὶ οἶνον καὶ σί-

κερα μὴ πίετω, καὶ πᾶν ἀκάθαρτον μὴ φαγέτω· πάντα ὅσα ἐνετειλάμην αὐτῇ φυλαξάσθω.

15. Καὶ εἶπεν Μανωὲ πρὸς τὸν ἄγγελον Κυρίῃ· Βιασώμεθα δὴ σε, καὶ ποιήσωμεν ἐναντίον σε ἔριφον αἰγῶν.

16. Καὶ εἶπεν ὁ ἄγγελος Κυρίῃ πρὸς Μανωὲ· Ἐὰν βιάσῃ με, ἢ φάγομαι τῶν ἄρτων σου· καὶ ἐὰν ποιήσῃς ὀλοκαύτωμα, Κυρίῳ ἀνοίσεις αὐτό· ὅτι ἐκ ἔγνω Μανωὲ ὅτι ἄγγελος Κυρίῃ ἐστίν.

17. Καὶ εἶπεν Μανωὲ πρὸς τὸν ἄγγελον Κυρίῃ· Τί ὄνομά σοι, ἵνα ὅταν ἔλθῃ τὸ ῥῆμά σου, δοξάσωμέν σε;

18. Καὶ εἶπεν αὐτῷ ὁ ἄγγελος Κυρίῃ· Ἰνατί τῆτο ἐρωᾷς το ὄνομά μου; καὶ αὐτό ἐστιν θαυμαστόν.

19. Καὶ ἔλαβεν Μανωὲ τὸν ἔριφον τῶν αἰγῶν καὶ τὴν θυσίαν, καὶ ἀνήνεγκεν ἐπὶ τὴν πέτραν τῷ Κυρίῳ, τῷ θαυμαστῷ ποιῶντι [Κυρίῳ]· καὶ Μανωὲ καὶ ἡ γυνὴ αὐτῆς ἐθεώσαν.

20. Καὶ ἐγένετο ἐν τῷ ἀναβῆναι τὴν
 φλόγα ἐπάνωθεν τῆ θυσιάστηρίᾳ εἰς τὸν ἕρα-
 νόν, καὶ ἀνέβη ὁ ἄγγελος Κυρίᾳ ἐν τῇ φλογί
 232. τῆ θυσιάστηρίᾳ [εἰς τὸν ἕρανόν]· καὶ Μανωὲ
 καὶ ἡ γυνὴ αὐτῆς ἐθεώρουν, καὶ ἔπεσαν ἐπὶ
 πρόσωπον αὐτῶν ἐπὶ τὴν γῆν.

21. Καὶ ἐπροσέθηκεν ἔτι ὁ ἄγγελος
 Κυρίᾳ ὀφθῆναι πρὸς Μανωὲ καὶ πρὸς τὴν
 γυναῖκα αὐτῆς· τότε ἔγνω Μανωὲ, ὅτι ἄγ-
 γελος Κυρίᾳ ἐστίν.

22. Καὶ εἶπεν Μανωὲ πρὸς τὴν γυναῖκα
 αὐτῆς· Θανάτῳ ἀποθανέμεθα, ὅτι Θεὸν ἐω-
 ράχαμεν.

23. Καὶ εἶπεν αὐτῷ ἡ γυνὴ αὐτῆς· Εἰ
 ὅν βύλεται Κύριος θανατῶσαι ἡμᾶς, ἐκ ἂν
 ἐδεξάτο ἐκ τῶν χειρῶν ἡμῶν ὀλοκαύτωμα καὶ
 θυσίαν, καὶ ἐκ ἂν ἐφώτισεν ἡμᾶς πάντα
 ταῦτα, καὶ καθὼς ὁ καιρὸς, ἐκ ἂν ἀκυστὰ
 ἐποίησεν ἡμῖν ταῦτα.

2. And there was a certain man of Sarab,
 of the tribe* of Dan, and his name was

* The Vatican copy has ἀπὸ δῆμῳ συγγενείας, instead of
 ἐκ τῆς φυλῆς.

Mancab;

Manoah; and his wife was barren and bare not.

3. *And the Angel of the Lord appeared unto the woman, and said unto her, Behold now thou art barren, and bearest not; and thou shalt conceive* and bear a son.*

4. *But now be upon your guard, and do not drink wine or strong drink †, neither eat any thing unclean.*

5. *For behold thou shalt conceive and bear a son; and there shall no razor come on his head; because the child shall be sanctified [or consecrated] 233. a Nazareen unto God from the womb, and he shall begin to save Israel from the band of aliens ‡.*

6. *And the woman came, and told her husband, saying, A son of God came to me, and*

* The same copy has also συλλήψη υἱόν, instead of ἐν γαστρὶ ἔξει.

† The Vatican copy has μέθυμα, instead of σίκερα.

‡ The Vatican copy has Φυλιστιμ, instead of ἀλλοφύλων. The meaning, however, is the same; for the *Philistines* were *Aliens*.

§ It would seem perhaps beneath the dignity of Scripture-language to translate it so; or else the use of the word ὅτι, in this verse, is in reality similar to that vulgar use of our English word *why*; when a child, or a common person, sometimes speaks hastily, and in a fright; and the expression might be thus translated; *why* [or, as sure as can be] *a man of God came to me, &c.*

his

his countenance was as the countenance of an Angel of God, very bright [or splendid]; and I asked him* Whence is it [you come]? but he did not tell me his name.

7. He said, however, unto me, Behold thou shalt conceive, and bear a son; and now do not drink wine or any strong drink, neither eat any thing unclean, because the child is a Nazareen† of God, from the womb even unto the day of his death.

8. Then Manoah entreated the Lord, and said, Ah, my Lord, let the man of God whom thou hast sent unto us, come yet again to us, and enlighten us [by instructing us] what we shall do to the child to be born ‡.

9. And God hearkened to the voice of Manoah. And the Angel of God came yet again to

* There is an unaccountable difference between the Vatican copy and the Alexandrian in this verse; for the former has it, καὶ ἐν ἡρώδεα αὐτὸν πῶθεν ἦρξ, and I did not ask him whence he came from; neither did he tell me his name. It also has φέρεον, instead of ἐπιφανής.

† The Vatican copy has Θεὸς ἁγίος ἱερα, shall be an holy one of God, [or consecrated of God,] instead of the word Ναζωραῖον.

‡ There is also a great variation in the reading of this whole verse; but yet it is such as does not affect the sense. In the subsequent verses also are such sort of variations; but not deserving of particular notice.

the

the woman, as she was sitting in the field; but Manoah her husband was not with her.

10. And the woman hastened, and ran, and ²³⁴ told her husband, and said unto him, Behold the man has appeared unto me, who came to me that day.

11. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that wast speaking to the woman? And the Angel said, I am.

12. And Manoah said, Now, then, when thy word shall come to pass, what shall be the idea concerning the child, [or the manner of the child,] and the things to be done with regard to him?

13. And the Angel of the Lord said unto Manoah, Be upon your guard with respect to all those things which I mentioned to the woman.

14. From all things whatsoever that proceed from the fruit of the vine, let her be careful to abstain; and let her not drink wine, or strong drink; neither let her eat any thing unclean. Let her observe all that I have commanded her.

15. And Manoah said to the Angel of the Lord, Let us detain thee, and let us make ready before thee a kid of the goats.

16. And the Angel of the Lord said to Manoah,

Manoab, Though thou detain me, I will not eat of thy bread; and if thou make a sacrifice, thou must bring [AND OFFER] it unto the Lord. For Manoab did not know that it was an Angel of the Lord.

17. *And Manoab said unto the Angel of the Lord, What is thy name? that when thy word is come to pass, we may give due acknowledgement [OR GLORY] unto thee.*

18. *And the Angel of the Lord said unto him, Why dost thou ask this? even my name? for it is a source of wonder [OR ASTONISHING].*

19. *And Manoab took the kid of the goats, and the sacrifice, and brought it upon the rock, [AN OFFERING,] to the Lord *; to THE LORD*

WHO

* The Vatican copy has here καὶ διχόπους ποιῆσαι, instead of τῷ θάψματι ποιῆσαι [Kupia]. I do not know how to account for this great variation of reading any otherwise than in the manner in which Dr. Owen has accounted for several variations of reading in the Septuagint, in his very learned *Account of the Septuagint Version*, and in his *Inquiry into the present State of the Septuagint Version*; but I cannot forbear taking notice, that it is a matter well deserving our consideration, that, great as these variations are, they yet do not at all affect the substance of the narration; and therefore shew that both the translations were intended to be made with fidelity, from what

ever

WHO DOTH WONDROUS THINGS. *And Manoah and his wife saw it.* 235.

20. *And it came to pass, as the flame ascended from the sacrifice towards heaven, that the Angel of the Lord also ascended in the flame TOWARDS THE HEAVEN; and Manoah and his wife saw it, and fell on their faces, upon the earth.*

21. *And the Angel of the Lord did not vouchsafe any more to be seen* by Manoah or*

by ever copies this variation of reading has been taken. Dr. Owen has shewn, that the Book of Judges was not translated in Egypt at the same time with the Pentateuch.

* Οὐ προσέθεν ἐτι δεῖναι πρὸς Μανωὴ, καὶ πρὸς τὴν γυναῖκα αὐτοῦ. The literal translation is, *did not go on to be seen, [or] did not proceed further to be seen, any more, by Manoah, or by his wife.* And the expression is similar to that in the New Testament, concerning Herod †, προσέθετο συλλαβεῖν καὶ Πέτρον, *he proceeded further to take Peter also*; and, as a Greek mode of speaking, it has authority from a passage in Herodotus, ταῦτα ἀκούσαντες οἱ Νάξιοι προσέθεντο τῷ Ἀριστογέρῳ πρηνεῖν (or, as Wesselingius reads it, p. 386, προσέθεντο τῷ Ἀριστογέρῳ πρηνεῖν) ἢ δύναιτο ἀρεῖα, *hearing this, the Naxians proceeded further to commit the business to Aristagoras, to be effected by him in the best manner he could.* Nevertheless, it is one of those peculiar modes of expression, some of which, when they occur (as they frequently do in the Sacred Writings, both of the Old and New Testa-

† Acts, ch. xiii. ver. 3

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A 2

ment,

by his wife. THEN MANOAH KNEW THAT
IT WAS AN ANGEL OF THE LORD.

22. *And*

ment, as we have them in the Greek language), are often deemed, by several learned men, to be mere Hebraisms; and as such, are by many thought most proper to be translated, *not literally*, but by such words as may more shortly and concisely convey the sense, in a manner more agreeable to the idiom of our own language: but I have, notwithstanding this, rather wished, in many passages cited in these sheets, to translate such expressions as nearly *literally* as possible; because there is generally something more full and nervous in *such modes of expression*, and something *further* contained in the meaning, than in the more usual and common mode of expression; the leaving of which idea out, by adopting the *more common* and *usual* form, would derogate from, and diminish the force of, the information intended to be given to us.

The too cautiously avoiding, in our translations of the Holy Scriptures, the *fulness* of such Greek expressions, and the peculiarity of such as are deemed to be mere Hebraisms, (in which conclusion we may often be mistaken,) has a tendency to obstruct the communication of those *vast* ideas, which were meant to be conveyed to us; and (as I observed on a former occasion) produces the effect of bringing *down* the sense and meaning of the information contained in Scripture, to the mere level of our own preconceived apprehensions, instead of raising our souls to the understanding of those higher sublime truths, that were intended to be made known to us.

Surely then it is rather better to run the risk of being now and then a little *too redundant* in translating, than

22. *And Manoah said unto his wife, We shall* 236.

to hazard the losing that information, which, by means of a nice observation and comparison of such peculiar modes of expression, in various places, may be obtained. For, after all, if any of them be mere Hebraisms, the cause thereof, (in many cases in which they are used,) seems to have been simply this: that, in the Hebrew language, a sublime knowledge was *first* communicated, which, in other languages, could not be fully expressed except by such a sort of redundancy.

For these reasons, although the passage under consideration, in this 21st verse, might perhaps be translated shortly, as in our Bible, *the Angel of the Lord did no more appear to Manoah and to his wife*, yet I have rather chosen to translate it *more closely*, and more nearly agreeable to the expression in the Greek; which is, in this part, exactly the same, both in the Alexandrian manuscript, and in the Vatican copy, (notwithstanding they differ so much in other parts of the narration;) and seems indeed to imply, that although the Angel might, on other occasions, be present to Manoah and his wife, yet he never vouchsafed any more to become openly visible to them, or to be seen by them, under the appearance of a man. It tacitly, therefore, points out to us, the power of angelic spirits to be present to us, either *visibly* or *invisibly*, at pleasure; (only that pleasure, and volition, is always in obedience to the will of God;) which is a circumstance, relating to those glorious Beings, that we may learn also from several other places in Scripture; of which our sagacious *Milton* seems to have been well aware †.

† *Paradise Lost*, book IV. line 677.

237. *shall be stricken with death, because we have seen God*.*

23. *But his wife said unto him, If indeed it were the will of God to put us to death, He would not have accepted the offering and sacrifice; and would not have given us light [AND INFORMATION] with regard to all these things; and would not, according to the fixed time, perfect the performance of these things which we have heard.*

And I cannot but add, that the apprehension of this may possibly sometimes be useful as an additional fence against vice and iniquity, (and therefore perhaps ought to be more general than it is,) especially as it can do no harm; since we are carefully instructed, by various passages in Scripture, *never to worship Angels*; and cannot but know, (whatever the case be now,) that the Apostles at least, if not other *Christians* also, were heretofore made openly *a spectacle to Angels*; and that, with regard to ourselves, (with all our sins, and follies, and errors about us,) *nothing is hid that shall not be known* ||; as all things are already open to the all-seeing eye of God. Well would it be for us, if even *this apprehension* could be found a sufficient counterbalance to evil propensity.

§ See 1 Corinthians, ch. iv. ver. 9.

|| Matthew, ch. x. ver. 26.

* This seems to have been an addition (in the other extreme) to Manoah's original mistake. First he took the *Angel* to be a mere *man*; and now he thought he was *God*.

The words of the 16th and 21st verses, are so very positive, that there cannot remain the least doubt, but that, throughout this whole interview, till the very moment that the Angel ascended in the flame of fire, his appearance was merely that of *a man*; only with somewhat of superior dignity in his aspect, so as to occasion his being considered by Man-
 238.
 noah and his wife as being really a prophet, or man of God.

In like manner, when an Angel awoke Elijah in the Wilderness, and appeared to him, bringing food and refreshment, he seems to have had at first only the aspect of some traveller, or stranger; and to have been rather considered in that light even by Elijah himself: for the words in the Septuagint manifestly imply this.

1 Kings, ch. xix. ver. 5, &c.

5. Καὶ ἐκραιμήθη, καὶ ὑπνωσεν ἐκεῖ ὑπὸ
 οὐτόν. Καὶ ἰδὼς τις ἤψατο αὐτῆ, καὶ εἶπεν
 αὐτῷ· Ἀνάστηθι, φάγε.

6. Καὶ ἐπέβλεψεν Ἡλίας· καὶ ἰδὼς πρὸς
 κεφαλῆς αὐτῆ ἐγχευφίας ὀλυβίτης, καὶ κα-

ψάκης ὕδατος. Καὶ ἀνέστη, καὶ ἔφαγεν,
καὶ ἔπιεν, καὶ ἐπισρέψας ἐκοιμήθη.

7. Καὶ ἐπέσρεψεν ὁ ἄγγελος Κυρίου ἐκ
δευτέρου, καὶ ἤψατο αὐτῆ, καὶ εἶπεν αὐτῷ·
Ἀνάστηθι, φάγε, ὅτι πολλὴ ἀπὸ σὲ ἡ ὁδός.

8. Καὶ ἀνέστη, καὶ ἔφαγεν, καὶ ἔπιεν,
καὶ ἐπορεύθη ἐν τῇ ἰσχύϊ τῆς βρώσεως ἐκείνης
τεσσαράκοντα ἡμέρας, καὶ τεσσαράκοντα
νύκτας, ἕως ὅρας τῆ Θεῶ τῆ Χωρῆς.

5. *And he laid down to rest, and slept there
AT THE FOOT OF A TREE; and lo, SOME
ONE * touched him, and said unto him, Rise,
and eat.*

239. 6. *And Elias looked; and behold at his
head, A LOAF OF RYE † BREAD baked on the*

* Both the Vatican and Alexandrian copies agree in
using the word τις, *some one*, although they differ in other
parts of this account; though not materially.

† Rye perhaps comes the nearest to the description
which H. Stephens gives of ἀνρα; for he says, *Hesychius
autore, species est seminis medie inter frumentum & bordeum
nature; and adds, on the authority of Pliny, that this
word should be translated arinca; and says after him, Ex
arinca dulcissimus panis; ipsa spissior quam far, et major spica
eadem et ponderosior.* However, Ainsworth translates
Arinca, French rice, or French barley.

beard,

beareth, and A LEATHERN BAG of water. And he arose, and did eat and drink; and, turning himself, went to rest again.

7. *And the Angel* of the Lord returned a second time, and touched him, and said unto him, Rise and eat, for the way is much [OR VERY LONG] for you.*

8. *And he arose, and ate and drank; and went in the strength of that food, forty days, and forty nights, to Horeb [or CHOREEB] the Mount of God.*

But the most remarkable proof of all that has been vouchsafed to us, of the possibility of Angels descending and appearing on earth merely as men, and of their condescending even to eat and to drink with the sons of men, is *that* which we have in the account of the Angels conversing with Abraham; when even our Lord, THE CHRIST, or DIVINE SHECINAH, himself was with them, in the same form as a man. After which we find that two of the Angels conversed with Lot exactly in the same manner.

* Here, on awaking the second time, it is probable Elijah apprehended that it was *an Angel*: and therefore it is expressly said, it was *an Angel*.

Genesis, ch. xviii. ver. 1, &c.

1. Ωφθη δὲ αὐτῷ ὁ Θεὸς πρὸς τῇ δρυὶ
τῇ Μαμβρῇ, καθημένῃ αὐτῇ ἐπὶ τῆς θύρας
τῆς σκηνῆς αὐτῆς μεσημβρίας.

240. 2. Αναβλέψας δὲ τοῖς ὀφθαλμοῖς αὐτῇ
ιδεν, καὶ ἰδὲ τρεῖς ἄνδρες εἰσῆκεισαν ἐπ' αὐτῇ·
καὶ ἰδὼν, προσεδράμεν εἰς συνάντησιν
αὐτῆς ἀπὸ τῆς θύρας τῆς σκηνῆς αὐτῆς, καὶ
προσεκύνησεν ἐπὶ τὴν γῆν.

3. Καὶ εἶπεν· Κύριε, εἰ ἄρα εὖρον χά-
ριν ἐναντίον σε, μὴ παρελθῇς τὸν παῖδά σε.

4. Ληφθήτω δὴ ὕδωρ, καὶ νύψατε τὰς
πόδας ὑμῶν, καὶ καταψύξατε ὑπὸ τὸ δένδρον.

5. καὶ λήψομαι ἄρτον, καὶ φάγεσθε,
καὶ μετὰ τὸτο παρελεύσεσθε [εἰς τὴν ὁδὸν
ὑμῶν]· ἔτινεκεν ἐξεκλίνατε πρὸς τὸν παῖδα
ὑμῶν. Καὶ εἶπαν· Οὕτως ποιήσον, καθὼς
εἰρήκας.

6. Καὶ ἔσπευσεν Ἀβραάμ ἐπὶ τὴν σκηνὴν
πρὸς Σάρραν, καὶ εἶπεν αὐτῇ· Σπεῦσον, καὶ
φύρασον τρία μέτρα σιμιθάλως, καὶ ποιήσον
ἐγκρυφίας.

Genesis

7. Καὶ

7. Καὶ εἰς τὰς βόας ἔδραμεν Ἀβραάμ, καὶ ἔλαβεν μοσχάριον ἀπαλὸν καὶ καλόν, καὶ ἔδωκεν τῷ παιδί, καὶ ἐτάχυνεν τὴν ποιῆσαι αὐτό.

8. Ἐλαβεν δὲ βέτυρον καὶ γάλα καὶ τὸ μοσχάριον ὃ ἐποίησεν, καὶ παρέθηκεν αὐτοῖς, καὶ ἐφάγosan· αὐτὸς δὲ παρῆσθη αὐτοῖς ὑπὸ τὸ δένδρον.

1. *And God appeared unto him by the oak in Mamre, [or MAMBREE,] as he was sitting at the door of his tent, at noon day.*

2. *For looking up with his eyes he saw, and behold three men stood ABOVE* him. And seeing them, he ran to meet them, from the door of his tent, and worshipped [with his face] upon the earth.* 241.

3. *And he said, O LORD, if indeed I have*

* Ἐπάνω is certainly above; but whether such a description refers to their appearing (as is most probable) as descending from the side of a steep hill near the place, or to their visible descent from heaven, I will not venture to determine. It is very remarkable, however, that (*the Lord being one of the three who appeared on this occasion*) the worship was not reprimanded or forbidden, as it was in other instances, and particularly in the Book of Revelations, ch. xix. ver. 10; and again, ch. xxii. ver. 9; where the person appearing was merely an Angel.

found

found favour before THEE, pass not away from Thy servant.

4. *But let water be brought hither; and wash ye your feet; and refresh yourselves under the tree.*

5. *And I will fetch bread, and ye shall eat; and after that ye shall pass on, [the way ye were going;] for therefore have ye bent your way towards your servant. And they said, Do so, as thou hast said.*

6. *And Abraham hastened into the tent unto Sarah, and said unto her, Make haste, and mix up three measures of meal of wheat, and make loaves baked on the hearth.*

7. *And Abraham ran to the herds of oxen, and took a calf tender and good, and gave it to a servant, and he hastened to dress it.*

8. *And he took butter, and milk, and the calf which he had dressed, and placed it before them, AND THEY DID EAT. And he stood by them under the tree.*

This last circumstance, of Abraham's standing by them under the tree, seems to be related principally, and almost for no other purpose than, to ascertain the very fact, *that they did eat.*

After

After this we read,

Genesis, ch. xix. ver. 1, &c.

242.

1. Ἦλθον δὲ οἱ δύο ἄγγελοι εἰς Σόδομα
ἑσπέρας· Λῶτ δὲ ἐκάθητο παρὰ τὴν πύλην
Σοδομων. Ἰδὼν δὲ Λῶτ, ἀνέστη εἰς συνάν-
τησιν αὐτοῖς, καὶ προσεκύνησεν τῷ προσ-
ώπῳ ἐπὶ τὴν γῆν,

2. καὶ εἶπεν· Ἰδὲ Κύριοι· ἐκκλίνετε
πρὸς τὸν οἶκον τῆ παιδὸς ὑμῶν, καὶ κα-
λύσατε, καὶ νύψατε τὰς πόδας ὑμῶν, καὶ
ὀρθρίσαντες ἀπελεύσεσθε εἰς τὴν ὁδὸν ὑμῶν.
Εἶπαν δέ· Οὐχὶ, ἀλλ' ἢ ἐν τῇ πλατείᾳ
καταλύσομεν.

3. Καὶ παρεβιάζετο αὐτὰς, καὶ ἐξέ-
κλιναν πρὸς αὐτὸν, καὶ εἰσῆλθον εἰς τὴν
οἰκίαν αὐτῆ· καὶ ἐποίησεν αὐτοῖς πότον, καὶ
ἄζυμα ἔπεψεν αὐτοῖς, καὶ ἔφαγον.

1. And the two Angels came to Sodom, in the
evening. And Lot sat at the gate of Sodom.
And Lot seeing them arose to meet them, and
worshipped with his face to the earth.

2. And he said, Behold my Lords; bend your
way

way to the house of your servant, and rest yourselves as guests, and wash your feet, and rising early in the morning go on your way. But they said, No ; for we will rest ourselves in the street.

3. *And he pressed them earnestly ; and they bent their way towards him ; and they entered into his house ; and he made drink for them ; and he dressed unleavened bread for them ; and they did eat.*

What was the reason of *two* Angels only entering into the city of Sodom is difficult to assign ; although perhaps we may form some conjecture : but a mere conjecture ought not to be mentioned on this occasion. That our Lord, however, was at last *one* of those two, may be concluded, (notwithstanding the contrary inference, that seems at first sight probable, from the insertion of the article *οἱ*, and from the two men's going forward on their way from Abraham, whilst *Abraham stood yet before THE LORD*.) I say, that our Lord was himself one of the *two* may be concluded, both from the circumstance of Lot's *worshipping* not being rejected ; and also from what is said at the end of the Divine Conversation with Abraham, ἀπὸ τῆς δεξιᾶς τοῦ κυρίου, which

243.

our

our translation has rendered very exactly, *the Lord went his way*, (i. e. the way that he was before going,) consistently with what He had before said to Abraham; (ver. 21.) *I will go down therefore; and see whether they have done altogether according to the cry of them that is come unto me; or, if not, that I may know;* as the words are in the Septuagint.

Another circumstance also concerning these Angels deserves notice, which is mentioned,

Genesis, ch. xviii. ver. 16.

Ἐξανασάντες δὲ ἐκεῖθεν οἱ ἄνδρες, κατέβλεψαν ἐπὶ πρόσωπον Σοδόμων καὶ Γομόρρας· Ἀβραὰμ δὲ συνεπορεύετο μετ' αὐτῶν, συνεπορεύετο αὐτὸς.

And THE MEN arising from thence looked onwards toward Sodom and Gomorrah; and Abraham went with them, conducting them on their way.

For here we find they are still spoken of as seeming merely to be *men*.

And

And after the Lord had vouchsafed to begin the conversation with Abraham, we read still further to the same purport,

Genesis, ch. xviii. ver. 22.

Καὶ ἀποσρέψαντες ἐκεῖθεν οἱ ἄνδρες, ἦλ-
θον εἰς Σοδόμα· Ἀβραὰμ δὲ ἔτι ἦν ἐστηκὼς
ἐναντίον Κυρίου.

244. *And THE MEN turning from thence went to Sodom; but Abraham was yet standing before the Lord.*

We find, therefore, that Angels have descended from heaven, and have appeared on earth *as men*; and have even eaten meat, and other food, in the presence of men. And as they have done so already; surely we may venture to conclude, that they may possibly do so more frequently hereafter; especially as we have the express warrant of our Lord in support of such a supposition.

Finally, therefore, I have only to add, that the second coming of *Christ*—THE MES-
SIAH—himself, on the first opening of the great scene previous to the Judgement of the

whole world, is described uniformly, in almost every passage of Scripture that describes it at all, as the *beginning* of this very intercourse with heaven; and as being (as I shall hereafter shew) an event that we have reason to expect will take place, long, very long, before the end of the world, and the destruction of the earth; though not till the *conclusion* of the present *age* of the world, and of *this* state of things.

In the glorious *interval*; between the end of this present deranged state of mankind, and the final destruction of the earth; we have reason, from many passages of the Prophecies, and of the Gospel, to believe, that the events here alluded to will take place; and that *then* the time will come, when our Lord *will really taste of the fruit of the vine on earth.*

And as the generations of men will then be still continuing to abide here, (even *those quick, those living*, of whom our Lord is to be the great Judge, and Ruler; as well as such of *the dead as are, in their proper order, then restored to life*;) we cannot but say, with the holy Psalmist, and Prophet,

Psalm

245.

Psalm cii. ver. 18*.

Γραφήτω αὕτη εἰς γενεὰν ἐτέραν,

Καὶ λαὸς ὁ κτιζόμενος αἰνέσει τὸν Κύριον.

*Let this be written for another generation;
and a people to be created shall praise the Lord.**Or as our version has it,**This shall be written for those that come
after; and the people which shall be born shall
praise the Lord †.*

* This is the 19th verse of the 101st Psalm in Grabe's Septuagint.

† Psalm xxii. ver. 32. Daniel, ch. xii. ver. 12. Isaiah, ch. xlix. ver. 18 to 23. and ch. lxxv. ver. 18. to 25 and Jeremiah, ch. xxx. ver. 18 to 24. are all applicable also, in some degree, to this event.

SECTION VI.

CONCERNING

THE SECOND COMING OF OUR LORD;

AND

THE THREE DISTINCT ANSWERS OF

OUR BLESSED LORD

TO

THE QUESTION OF HIS DISCIPLES.

(309)

SECTION VI

THE SECOND COMING OF OUR LORD;
THE THREE DISTINCT ANSWERS OF
OUR BLESSED LORD;
THE QUESTION OF HIS DISCIPLES.

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SECTION VI.

AFTER the preceding Observations, we 247.
may now naturally be led to consider, more
minutely, what is discovered to us in the
Holy Scriptures, concerning the *Second coming*
of our Lord—

An event of the highest and most tremen-
dous importance; and in which we are all
most deeply interested.

And this enquiry the rather demands our
attention; because what has been revealed
concerning it, seems to have been hitherto
very much misunderstood: and an inconceiv-
able prejudice, on the one hand, of applying
the whole prophecy merely to the destruction
of Jerusalem; (to which it can only relate *in*
part;) and as strong a prejudice, on the other
hand, of always conceiving the second coming
of our Lord, and the end of the world, and
the final destruction of the earth, as being all
one and the same event; have utterly pre-

vented what should rather seem to be a right and fair apprehension of the truth.

248. In order, therefore, if possible, to elucidate the matter a little more fully, I shall venture to comment upon the whole of the xxivth chapter of St. Matthew, *verse by verse*: And shall submit it to the consideration of those conversant with the Divine Writings, whether it doth not appear, from a due critical attention to the words of the whole prophecy, and from comparing all the different parts together, that *the destruction of Jerusalem; the Second coming of our Lord, with his holy Angels, to judge and to rule the nations; and the final destruction of the PRESENT habitable earth*; whether it doth not appear, that these *three* were indeed mentioned as *three very distinct events*, which were to take place at very distant and remote periods of time.

The *two first* positively determined by our Lord, as to the points of time when they should happen; and the knowledge of those two points of time, in some degree revealed: but the *third, and last of all*, being declared to be at so very great (or uncertain) a distance, as not to be thought of, or known by any man.

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And I may add, that surely nothing but the substituting a set of scholastic ideas, in the room of plain intelligence, could have occasioned so much error, and almost wilful blindness, as there has been in the world, with regard to this subject.

The error, however, has not been without extensive consequences, and some ill effects. For hence, even the common apprehension concerning the Great Day of Judgement itself, has, it should seem, become greatly perplexed, and in a degree erroneous; losing much of the influence it should have on the human mind: inasmuch as it has too generally been understood to be a consideration merely of great terror; and a scene merely of rapid *condemnation*, on the one hand, and of instantaneous hurrying and carrying away of those who shall be delivered, into bliss, in some remote unknown regions, on the other. Whereas, in truth, although every soul has reason to fear and to be humbled before God, yet this appointed *judgement* ought to be considered as a matter even of great comfort to the serious and sincere; as being the opening of a scene of most wise deliberate arrangement; and a final perfecting and rectification of all things, according to the original promise of God.

For the true scriptural idea concerning this Tremendous Day, (when all that has been really revealed is duly weighed,) must appear to the careful investigator of Holy Writ, to be *that of A VERY LONG PERIOD OF TIME, (subsequent to the second coming of our Lord,) during which all things shall be restored, and every soul, of every kind, shall be placed in its proper lot and station; according to that Divine promise made to Daniel, ch. xii. ver. 13. Thou shalt stand in thy lot at the end of the days.*

Or rather, as we find it in the Greek,

Καὶ ἀναστήσῃ εἰς τὸν κλῆρόν σου, εἰς συντέλειαν ἡμερῶν.

And thou shalt arise again to thy lot, at the completion of the days.

This great and awful *Day of Judgement* we have reason to apprehend to be that appointed period of time, during which *the glory of the Lord shall be revealed, and all flesh shall see it together* *. And *they also that pierced him shall look upon him* †.

* Isaiah, ch. xl. ver. 5.

† Zechar. ch. xii. ver. 10.

In short, it is indeed *a Day*, as the Apostle 250. expresses it * ; but the Holy Scriptures lead us to conclude, that it is *a prophetic Day* ; *an Æra* ; a very long Day ; even of many years, and perhaps of ages : in the which our LORD shall judge, and rule, the world in righteousness ; and perfect the mighty work that was originally designed at the creation of the present earth. A consummation, and full completion, and manifestation, of the beautiful and magnificent idea, that originally proceeded from the Divine mind ; and that we have reason to conclude is to be effected, previous to the great ascent of the Sons of God, (or in other words, of the Redeemed of the Lord,) into heaven ; and previous to the destruction of this world by fire.

The Judgement, in short, so frequently mentioned in Scripture, seems to be, not merely a Judgement of *Condemnation* ; but also (and even rather) of *discerning*, and *separating*, and of *placing all things in right order* : as it is well known that *κρίνω* signifies *to form a proper opinion, and estimate* ; and signifies *sentio, secerno*, and *existimo*, as well as *judico* and *punio* :

* Acts, ch. xvii. ver. 31.

and κρίμα also signifies *opinio*, as well as *judicium*, and *damnatio*.

Let us now proceed to consider the words of our Lord accurately; for it was solely a sincere endeavour to translate and interpret *them* in the plainest manner, that led to the preceding conclusions.

Matthew, ch. xxiv,

1. Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τῆς ἱερῆς· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπι-
δειξαι αὐτῷ τὰς οἰκοδομὰς τῆς ἱερῆς.

25¹. 1. And Jesus going out, departed from the temple: and his disciples came to him, for to shew him the buildings of the temple.

2. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; Ἀμὲν λέγω ὑμῖν, ἂν μὴ ἀφαιρῇ ὁ θεὸς λίθον ἐπὶ λίθον, ὅς ἐστι [μὴ] καταλυθήσεται.

2. But Jesus said unto them, See ye not all these things? Verily I say unto you, there shall not

* Considering the manner in which βλέπετε is used almost immediately after, in the 4th verse, I should be inclined to translate these words, *Regard not all these things*;

if

not be left here stone upon stone, that shall not be thrown down.

3. Καθημένα δὲ αὐτῷ ἐπὶ τῷ ὄρει τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἰπὲ ἡμῖν, πότε ταῦτα ἔσαι, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τῆ αἰῶνος.

3. And as he was sitting upon the Mount of Olives, his disciples came unto him, apart, saying, Tell us when shall these things be? and what shall be the sign of thy coming? and of the finishing [or completion] of the aion?

Nothing can be more manifest, than that the disciples *here* did in reality (whatever their intention was) ask *three* distinct questions; although it seems probable, that (as 252. in other instances they had not at first a full and right apprehension of things, so in this instance also) they might confound the *three* ideas together; and, at the time, mean to ask

if it were not for the common translation, which I would not willingly alter in any material part unnecessarily,

only *one* question. But our Lord, we find, (if we duly weigh the import of his words,) separates the *several events*, and in reality gives *three* distinct answers: the want of attending to which circumstance, has flung confusion upon the whole subject. Due reflection, and candour, will however help to remove this confusion.

For, first, we find our Lord gives a *general* answer; which applies equally to all three events.

Then He gives a *particular* answer to the *first* question.

Then, as particular an answer to the *second*.

And lastly, as particular an answer to the *third*.

And, after that, He assumes the general consideration, of the *sudden* manner, in which every one of these three tremendous events were to come to pass; and concludes with admonitions.

Let us, therefore, endeavour to divide the remainder of this chapter into all these several distinct parts.

First,

First, then, as to the *general* answer; which applies equally to all three, in one sense or another; we read,

4. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς·
Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.

5. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ἐγὼ εἰμὶ ὁ Χριστός· καὶ πολλὰς πλανήσονται.

6. Μελλήσετε δὲ ἀκβεῖν πολέμους, καὶ 253.
ἀποῶς πολέμων· Ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' ἔπω ἐς τὸ τέλος.

7. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ, καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους.

8. Πάντα δὲ ταῦτα ἀρχὴ ὧδίνων.

9. Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενέουσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν, διὰ τὸ ὄνομά μου.

10. Καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους.

11. Καὶ

11. Καὶ πολλοὶ ψευδοπροφῆται ἐγερθή-
σονται, καὶ πλανήσουσι πολλὰς.

12. Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνο-
μίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.

13. Ὁ δὲ ὑπομείνας εἰς τέλος, ἔστος σω-
θήσεται.

14. Καὶ κηρυχθήσεται τῷτο τὸ εὐαγγέ-
λιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς
μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἔξει
τὸ τέλος.

4. And Jesus answering said unto them,
Take heed lest any one deceive you.

5. For many shall come in my name, saying,
I AM THE ANOINTED ONE, [THE PROMISED
MESSIAH, AND RULER,] and shall deceive
many.

254. 6. And ye shall [in process of time] bear
of wars, and rumours of wars: see that ye be
not disturbed; for all things [of that kind]
must be; but the end is not yet.

7. For nation will rise against nation, and
kingdom against kingdom, and there will be fa-
mines, and pestilences and earthquakes in differ-
ent places.

8. All

8. *All these, however, are only the * prevalence of sorrows [ordinarily produced upon earth.]*

9. *Then they will deliver you up to affliction, and will kill you: and ye shall be hated of all [the gentile] nations on account of my name.*

10. *And then many will be offended, and will betray one another, and will hate one another.*

11. *And many false prophets [FALSE TEACHERS] will arise, and will deceive many.*

12. *And because of the abounding of iniquity, THE GOOD WILL of many shall wax cold.*

13. *But whosoever † PATIENTLY WAIT-ETH FOR THE END, he shall be saved.*

14. *And*

* *Ἀρχὴ* is *imperium*, as well as *principium*; and *ἄδω* is *dolor partus*; and *ἄδω*, *parturio*, *pario*: therefore surely we may think ourselves warranted to translate the words *ἀρχὴ ἄδω*, the reign, or dominion, or prevalence of such sorrows as are usually produced, or brought forth on earth. And indeed as to these being the beginning of sorrows, (according to our common translation,) it cannot but be observed, that sorrows of this kind have begun ever since the fall of our first parent.

† This, I take it, means precisely the same thing as the *ἡμεῖς ἐκ περιμένης* *Ἰησοῦ*, the patient waiting for Jesus Christ, mentioned in the Revelations, and elsewhere; which, in every age, was to be the badge and mark of a true Christian,

255. 14. *And this good news OF THE KINGDOM shall be preached, in every habitable region, for a witness to all nations: and then shall the end come.*

Having finished this general answer, our Lord descends to particulars. And, as to the *first* question, concerning the Destruction of the Temple, he says,

15. "Ὅταν ἔν ἴδῃτε τὸ βδελύγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τῷ προφῆτῃ, ἕως ἐν τόπῳ ἁγίῳ· (ὁ ἀναγινώσκων νοεῖτω·)

16. Τότε οἱ ἐν τῇ Ἰερουσαλὴμ φευγέτωσαν ἐπὶ τὰ ὄρη·

17. Ὁ ἐπὶ τῷ δώματι, μὴ καταβαίνειτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτῆς·

18. Καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρέψαι ὀπίσω ἄραι τὰ ἱμάτια αὐτῆς·

19. Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

tian, at whatever distance of time he lives from the great consummation. The word *endure* unto the end, does not convey the true sense of the original; and moreover implies that the end was to be expected during such person's life.

20. Προσ-

20. Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ [ἐν] σαββάτῳ.

21. Ἔσαι γὰρ τότε θλίψις μεγάλη, οἷα ἔγένονεν ἀπ' ἀρχῆς κόσμου, ἕως τῆ νῦν, ὅθ' ἔμὴ γένηται.

22. Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, ἔκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τῆς ἐκλεκτῆς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

15. *When, therefore, ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place; [he that readeth let him apprehend rightly.]* 256.

16. *Then let them that are in Judea flee to the mountains.*

17. *And whosoever is upon the house top, let him not descend to take any thing out of the house*.*

18. *And he that is in the field, let him not turn behind him to take up his garments.*

* That is, (according to Dr. Shaw's accurate explanation of the mode of building in the East,) *Let him haste away by the common staircase as fast as he can; without entering into any of the offices or apartments, or stopping to carry any thing away with him.* See Shaw's Travels, p. 210.

19. *But*

19. *But woe to such as are with child, and to such as give suck in those days.*

20. *And pray ye, that your flight may not be in the Winter, nor on the Sabbath*.*

21. *For there shall then be great affliction, such as never was from the beginning of the world till now; nor indeed ever shall be again.*

22. *And unless such kind † of days were curtailed,*

* That is, that it may not be on a day, or in a season, when ye cannot, according to common usage, travel far.

† There appear to be many sufficient reasons for translating the words in this manner; and the original fully warrants the doing so. For, in the first place, *many* were actually saved by the preaching of the Gospel, even before the particular distresses alluded to, as arising from the siege of Jerusalem, began, or at all took place; and therefore it could hardly be said (whatever had been the duration of *such days* at Jerusalem) that *no flesh should be saved*; as the common translation has it. And much less could this be so said; when moreover, in reality, *all* the Christians actually escaped safely out of Jerusalem before the siege began.

And, in the next place, something still further, than merely what related to the Jews, seems manifestly to be referred to; even the *effect* which such kind of calamities would have, with regard to all mankind, if they were suffered to prevail, in the latter times, *repeatedly*, on earth.

For surely it is most true, that if such sort of calamities were allowed to return, as frequently as the sins of men deserve; or only in the same manner, and as commonly

tailed, and put an end to, human nature could not be saved. But BY MEANS OF THE ELECT,

as they took place in the early uncivilized ages of barbarism; the salvation of mankind, (in the true Scriptural sense,) and the thorough melioration and renovation of the dispositions of mankind, could never be accomplished at all.

To which we may add; that although, from the subsequent words of our Lord, there is reason to conclude that much iniquity shall abound, even *just before* His second coming; yet there is also reason to conclude, that it shall *all* (when that blessed event takes place) be suddenly and finally put an end to: and *that*, even by the means of those His holy servants; and by *their* very instrumentality; for whose sake, we are told, the whole kingdom of bliss and glory, designed to be established, both here on earth, as in heaven, is in mercy ordained.

The passages to elucidate this great and momentous truth are too many to be taken into consideration on the present occasion; but *these* words, which convey *so much* of it, deserve to be particularly remembered, and not to be passed by unnoticed.

And it is worthy the attention of those who are critically acquainted with the Greek language, that the preposition ΔΙΑ hath this account given of it, by H. Stephens, *Apud Atticos, accusativum, pro genitivo, habet, ideoque redditur PER non PROPTER.* In support of which, he cites Demosthenes and Hesiod. See also *Vigerus*, p. 570.

And with regard to ΕΚΕΙΝΟΣ, he says, *Interdum est ΟΩΝΗ ΤΠΕΡΟΧΗΣ ΕΜΦΑΤΙΚΗ*; for which he cites Homer.

[or

257. [*or for the sake of the elect,*] *such kind of days shall be curtailed.*

258. Here we find a plain and manifest distinction made, with regard to the destruction of the Temple at Jerusalem: which was the *first* prime object of the inquiry; and particularly intended by the words in the first part of the question, *When shall these things be?*

And we are informed, that the principal and great *sign* of the near approach of that *first* event was to be, *the armies of a great, idolatrous, and destroying, power, being in possession of, and stationed in, the Holy Land:* which sign the Christians, living in that age, understood so well, in consequence of this admonition, even without entering into the more minute explanation of the words, (according to the construction put upon them in these latter ages by several learned men,) that they all remembered the warning in due time; and every one of them escaped, as we are assured by several historians.

Having finished this particular answer to the first part of the question, concerning the destruction of Jerusalem; our Lord then resumes

sumes the subject, by the word of reference, TO'TE : and goes on to describe the Signs of His *Second Coming*; informing us, that, even after the destruction of Jerusalem, there should again, be false Christs, (that is, *persons pretending that the Messiah, the appointed Ruler, was come; and assuming that character:*) in the same manner as we know there really had been impostors of that kind just before the destruction of Jerusalem.

Such, He tells us, positively, there shall be again, before his second coming. And there shall be, moreover, some particular *great disturbance, and general affliction*, in the world, just at that time: concerning which we are informed also, by what is prophesied under the emblem of the seventh vial, in the Book of Revelations; for that *emblem* plainly intimates to us, that this shall be the case *. 259.

In short, if we compare *that* prophecy with the prophecy now under consideration, it

* Revelations, ch. xvi. ver. 21. It is well known that a *great hail* is, in the prophetic writings, an emblem of an irruption of barbarous people. See Revelations, ch. viii. ver. 7. where this emblem has been long well understood to signify the antient irruption of the Northern barbarous nations.

seems as if there should be, on the one hand, persons falsely pretending to be deliverers in the name of our Lord, and even daring enough to personate *the Messiah*; and, on the other hand, a great multitude of savage lawless people raging furiously, and let loose to trouble and torment the world, by outrage, murder, and violence—uncontrouled by civil government, or by any supreme power.

Let us hear our Lord's own words:—

Ver. 23. Τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδὲ, ὧδε ὁ Χριστὸς, ἢ ὧδε μὴ πιστεύσητε.

24. Ἐγερθήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.

25. Ἰδὲ, προσείρηκα ὑμῖν.

26. Ἐὰν ἔν τις εἴπωσιν ὑμῖν· Ἰδὲ, ἐν τῇ ἐρήμῳ ἐστί· μὴ ἐξέλθῃτε· Ἰδὲ, ἐν τοῖς ταμείοις· μὴ πιστεύσητε.

260. 27. Ὡς περ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν, ὕψως ἔσαι καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

28. Ὅπως

28. Ὅπως γὰρ ἐὰν ᾗ τὸ πλῶμα, ἐκεῖ συναχθήσονται οἱ ἄστοί.

29. Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκολισθήσεται, καὶ ἡ σελήνη ἐδώσει τὸ φέγλος αὐτῆς, καὶ οἱ ἀστέρες πεσῶνται ἀπὸ τῆς ἔρανθ, καὶ αἱ δυνάμεις τῶν ἔρανθ θαλευθήσονται.

30. Καὶ τότε φανήσεται τὸ σημεῖον τῆς υἱῆς τῆς ἀνθρώπου ἐν τῷ ἔρανθ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τῆς ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τῆς ἔρανθ, μετὰ δυνάμεως καὶ δόξης πολλῆς.

31. Καὶ ἀποσελεῖ τὰς ἀγγέλους αὐτῆς μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τὰς ἐκλεκτὰς αὐτῆς ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων ἔρανθ ἕως ἄκρων αὐτῶν.

32. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς, καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγύς τὸ θέρος.

33. Οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα

ταῦτα, γινώσκετε ὅτι ἐγγύς ἐσιν, ἐπὶ θύ-
ραις.

34. Ἀμὴν λέγω ὑμῖν, ἂ μὴ παρέλθῃ ἡ
γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται.

35. Ὁ ἕρηνός καὶ ἡ γῆ παρελεύσονται,
οἱ δὲ λόγοι μου ἂ μὴ παρέλθωσι.

261. 23. *Then if any one shall say unto you, Be-
hold here is Christ, [THE ANOINTED LORD
AND RULER,] or here; believe it not.*

24. *For there will arise false Christs [or
PRETENDERS TO BE THE APPOINTED RU-
LERS] and false prophets; and will give great
signs [as proofs of their authority] and won-
ders; insomuch as to deceive, if it were possible,
even the elect.*

25. *Behold, I have told you of them before-
hand.*

26. *If, therefore, they shall say unto you, Be-
hold, he is in the desert; go not forth: Behold,
he is in the secret chambers [OR CONCEALED
IN SECRET]; believe it not.*

27. *For, as the lightning cometh out of the
east, and darteth its brightness instantly to the
west; just so shall the Coming of the Son of
Man be.*

28. *For*

28. *For, wheresoever the carcase is, there will the eagles be gathered together.*

29. *And immediately AMIDST the affliction of those* days [or by means of the affliction of those days] the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.*

30. *And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn. And they shall see the Son of Man coming upon the clouds of heaven, with power and great glory.*

31. *And He shall send his Angels with a 262 great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of the heavens to the other.*

32. *But learn a parable from the fig-tree; when its branch is yet tender, and the leaf-buds are bursting, ye know that the summer is nigh.*

* That is, amidst the affliction of those days just described, in contradistinction to the days described before. H. Stephens informs us, that *meta cum accusativo* signifies *inter* or *propter*; and I find no authority in his Thesaurus for translating it, in this instance, *post*, *after*. Neither does it appear, from what Vigerus says, p. 620, that such a mode of translation is to be preferred, even if it might be allowed.

33. *So likewise ye, when ye shall see all these things, know that THE TIME is approaching near, even at the doors.*

34. *Verily I say unto you, This RACE OF MANKIND [THIS MANNER OF MEN'S EXISTING UPON EARTH] shall not pass away, till all these things be fulfilled.*

35. *Heaven and earth shall pass away; but my words shall not pass away.*

To avoid breaking in upon the thread and connection of this most divine prophecy, I have endeavoured to translate the whole together, in the fairest and most cautious manner; but there are some *particular* parts of it that demand a particular investigation, before we venture to draw the final inference from the whole.

And first, with regard to the 29th verse, we may remark, that if the words be understood as spoken merely emblematically, then the images made use of are such as are well known to predict (consistently with their constant use in many other parts of prophecy) a great destruction, and almost annihilation, of many of those Lawful Powers that at present rule on earth, however beneficial any of them may

may be to the world; and a dreadful lessening of the dignity and splendour of all Greatness; and a subversion of all Good Order, and of Civil Government: than which event nothing can be expected more formidable.

Nevertheless this conclusion is only too consistent with a similar intimation given to us, 263. in the Book of Revelations, concerning the times immediately preceding the coming of our Lord. For therein we are informed, that there shall be * *a great storm of hail, every stone whereof shall be of the weight of a talent.* And it is well known, that a storm of hail always signifies, in the prophetic writings, the letting loose of lawless and barbarous people.

Dreadful indeed must be a time (if such an one is to come) when men are let loose upon each other, possessed of all their present artificial improvements and advantages; but unrestrained either by law and civil government, or by conscience and good principle; scorning the admonitions and authority of those who ought to maintain justice; and assisted by the more rude and barbarous parts of the world,

* See Revelations, ch. xvi. ver. 21.

whom they may find too ready to increase the universal uproar.

On the other hand ; if the words be spoken literally (as probably they also are in a degree) concerning *some real appearances*, which there shall be in the heavens above ; *then* they may still as fairly be interpreted even *literally*, without interfering at all with what has been said, in the preceding part of these remarks, concerning *the heaven of heavens*, and concerning our own *heaven* properly so called. For it is very plain, that the word *ἄραρος*, whether in the singular or plural number, is in this and in the next verse used as meaning only the apparent concave of the atmosphere over our heads : just as, in our own language, we are accustomed to say, and even sometimes (for the sake of being better understood) are forced to say, *heaven* ; instead of saying *the sky*, or *the atmosphere*. Nor does such common usage of the words at all prevent their *true signification* being understood on other occasions, when at any time it becomes apparent that such *true signification* is ultimately and still farther intended.

The words therefore, in this verse, may very well be interpreted even *literally*, concerning

cerning some awful appearances in the heavens, without at all contradicting, or being inconsistent with, any thing that has been said concerning *heaven*, and *the heavens*, properly so called. For the sun may be darkened, with respect to the earth; without being at all affected itself. And so, in like manner, the moon may be prevented from giving her light upon earth; without having the least degree of her real splendour diminished. And the stars may appear to fall from heaven, by means of a vast abundance of shooting meteors, without any thing in the least degree affecting the fixed stars themselves; as indeed we now know their bulk and distance to be so immense, that the idea of *their* falling down to the earth, which is so minutely small in comparison of them, is utterly impossible. But tremendous appearances, seeming like unto *such falling*, may, and most probably (for ten thousand reasons) will, take place, by degrees, as the heavenly host, who we are assured are to be attendant upon our Lord, shall approach from heaven to earth,

As no soul can worthily think of these things, so whatever was said about them at all could only be said in condescending popular language;

language : and the most familiar and most popular expression was therefore *here* surely the fittest ; especially as it would, at the same time, to the intelligent, as far as was possible, convey sufficient information.

In the next place ; as to that remarkable verse, the 28th ; which has been one means of misleading several Commentators ; I must observe, that the meaning of it seems plainly and simply to be this :—

265. *Where-ever, on the face of the whole earth, the corrupt mass of lawless violent people, disturbing the peace and prosperity of all human society, is, there will those dreadful and angelic powers, (who are to be the ministers of God's vengeance, on the great Advent of our Lord,) be assembled, and appear.*

The words our Lord made use of were a sort of proverbial expression ; and the declaration, in this verse, was probably made, in *such* words, with a design that we should consider it as an allusion to a very remarkable prediction of the prophet Ezekiel, which we find in that part of his prophecy where he is speaking of the final restoration of Israel : *an-*
other

other great event, that (from very many passages of Scripture) we may understand is to be closely connected with the *second coming* of our Lord,

And it is not at all improbable, that one other chief cause why our Lord chose *here* to introduce this *new* and singular image into his prophecy, might be, on purpose to lead us to understand that He was, in this part of his discourse, speaking of a *second*, and far different event from *the first*, which was the *destruction of Jerusalem*: and that He was now speaking of a *second advent*, which should be connected even with the *restoration* of Israel; instead of being connected with the *destruction* of Israel, and of the Temple. In short, that He was speaking of *that final time, that truly prophetic third day*, when (after the Jews had, by their wickedness, caused, in every sense of the word, *the destruction of the Temple of God*) He would nevertheless build the whole up again—Build up, and restore, not only the *Temple of his Body*, which dwelt on earth; and which was crucified, dead, and buried; and is already risen, and in glory: but build up, and restore, *to man*, the benefit and advantage of having *that glorious Temple*, his glorified

266. fied Body, (which we cannot but now understand to be the *Divine Shecinah*,) dwelling, for a time, upon earth. In consequence of which *Divine Presence*, all things will be restored.

That these words were really meant to have a reference to those of Ezekiel, will appear more fully from a careful examination of the words of that prophecy.

Ezekiel, ch. xxxix. 17, &c.

17. Καὶ σὺ υἱὲ ἀνθρώπου εἰπὸν· Τάδε λέγει Κύριος Κύριος· εἰπὸν πάντῃ ὄρνέῳ πετεινῷ, ἢ πρὸς πάντα τὰ θηρία τῷ ἀγρῷ, συνάχθητε καὶ ἔρχεσθε, συνάχθητε ἀπὸ πάντων τῶν περικύκλῳ ἐπὶ τὴν θυσίαν μὲ, ἣν τέθυκα ὑμῖν θυσίαν μεγάλην ἐπὶ τὰ ὄρη Ἰσραὴλ, καὶ φάγεσθε κρέα, καὶ πῖεσθε αἷμα.

18. Κρέα γιγάντων φάγεσθε, καὶ αἷμα ἀρχόντων τῆς γῆς πῖεσθε· κριεὶς καὶ μόσχους καὶ τράγους, καὶ οἱ μόσχοι ἐσφατωμένοι πάντες,

19. καὶ φάγεσθε ζέαρ εἰς πλησμανὴν, καὶ πῖεσθε αἷμα εἰς μέθην ἀπὸ τῆς θυσίας μὲ, ἥς ἔθυσα ὑμῖν.

20. Καὶ

20. Καὶ ἐμπλησθήσεσθε ἐπὶ τῆς τραπέ-
ζης μου, ἵππον καὶ ἀναβάτην, γίγαντα καὶ
πάντα ἄνδρα πολεμιστὴν, λέγει Κύριος.
Κύριος.

21. Καὶ δώσω τὴν δόξαν μου ἐν ὑμῖν,
καὶ ὄψονται πάντα τὰ ἔθνη τὴν κρίσιν μου
ἣν ἐποίησα καὶ τὴν χεῖρά μου ἣν ἐπήλασον
ἐπ' αὐτοὺς,

22. καὶ γνώσονται οἶκος Ἰσραὴλ, ὅτι
ἐγώ εἰμι Κύριος ὁ Θεὸς αὐτῶν, ἀπὸ τῆς
ἡμέρας ταύτης καὶ ἐπέκεινα.

23. Καὶ γνώσονται πάντα τὰ ἔθνη, ὅτι
διὰ τὰς ἁμαρτίας αὐτῶν ἠχμαλωτεύθησαν 267.
οἶκος Ἰσραὴλ, ἀνθ' ὧν ἠθέτησαν εἰς ἐμέ, καὶ
ἀπέσρεψα τὸ πρόσωπόν μου ἀπ' αὐτῶν, καὶ
παρέδωκα αὐτοὺς εἰς χεῖρας τῶν ἐχθρῶν
αὐτῶν, καὶ ἔπεσον πάντες μαχαίρᾳ,

24. κατὰ τὰς ἀκαθαρσίας αὐτῶν, καὶ
κατὰ τὰ ἀνομήματα αὐτῶν ἐποίησα αὐτοῖς,
καὶ ἀπέσρεψα τὸ πρόσωπόν μου ἀπ' αὐτῶν.

25. Διὰ τῆτο τάδε λέγει Κύριος Κύριος
ὁ Θεός· Νῦν ἀναστρέψω τὴν αἰχμαλωσίαν
Ἰακώβ,

Ἰακώβ, καὶ ἐλεήσω τὸν οἶκον Ἰσραὴλ, καὶ
 ζηλώσω διὰ τὸ ὄνομα τὸ ἅγιόν μου.

26. Καὶ λήφονται τὴν ἀτιμίαν αὐτῶν,
 καὶ πᾶσαν τὴν ἀδικίαν αὐτῶν, ἣν ἠδίκησαν
 ἐν τῷ, κατοικισθῆναι αὐτὰς ἐπὶ τὴν γῆν
 αὐτῶν ἐκ εἰρήνης· καὶ ἔχ' ἔσται ὁ ἐκφοβῶν

27. ἐν τῷ ἀποσρέψαι με αὐτὰς ἐκ τῶν
 ἔθνων, καὶ συναγαγεῖν με αὐτὰς ἐκ τῶν
 χωρῶν τῶν ἔθνων, καὶ ἁγιασθήσομαι ἐν αὐ-
 τοῖς ἐνώπιον ἔθνων πολλῶν.

28. Καὶ γνῶσονται ὅτι ἐγὼ εἰμι Κύριος
 ὁ Θεὸς αὐτῶν, ἐν τῷ ἐπιφανῆναί με αὐτοῖς
 ἐν τοῖς ἔθνεσι· καὶ συνάξω αὐτὰς ἐπὶ τὴν
 γῆν αὐτῶν, καὶ ἐ καταλείψω ἀπ' αὐτῶν
 ἕκети ἕκети.

29. καὶ ἔκ' ἀποσρέψω ἕκети τὸ πρῶ-
 σπον μου ἀπ' αὐτῶν ὡς ὅν ἐξέχεα τὸν θυμόν
 μου ἐπὶ τὸν οἶκον Ἰσραὴλ, λέγει Κύριος
 Κύριος.

17. And thou, O Son of Man, say: Thus
 saith the Lord, THE LORD; I have said to
 every bird of prey, and to all the wild beasts of
 the

the field*, be ye gathered together, and come ye;
 be ye gathered from all places around to my sa- 268.
 crifice, the great sacrifice which I have slain for
 you upon the mountains of Israel; and ye shall
 eat flesh, and drink blood.

18. Ye shall eat the flesh of mighty men, and
 drink the blood of rulers of the earth; rams,
 and calves, and goats, and all stalled calves.

19. And ye shall eat fat till ye are satiated,
 and drink blood till ye are intoxicated, of my
 sacrifice which I have slain for you.

20. And ye shall be filled with, [or DE-
 VOUR,] at my table, horse and charioteer, mighty
 men, and every man of war, saith the Lord,
 THE LORD.

21. And I will manifest my glory in you, (or
 by means of you,) and all nations shall see my
 judgement which I have executed, and my hand
 which I have laid upon them.

22. And the house of Israel shall know, that
 I am the Lord, their God, from that day, and
 forward.

23. And all the nations shall know, that be-
 cause of their sins the house of Israel went into
 captivity, [even because of the sins,] by means
 of which they acted deceitfully towards me;

* The Vatican copy has *wēdīs* instead of *āyēdīs*.

and I have turned my face away from them, and have delivered them into the hands of their enemies, and they all fell by the sword.

24. According to their uncleanneses, and according to their iniquities have I done unto them, and have turned away my face from them.

25. For this reason, thus saith the Lord, THE LORD GOD, Now will I turn again the captivity of Jacob, and have mercy upon the house of Israel; and I will be zealous because of my name, MY HOLY NAME.

26. And they shall receive their ignominy, and [the reward of] all their iniquity, which they iniquitously committed, when they dwell in
269. their land in peace.—But there shall not be any one making them afraid,

27. When I shall bring them again from amongst the Gentiles, and when I shall gather them together from the countries of the nations. And I will be sanctified in them, in the presence of many nations.

28. And they shall know that I am the Lord their God; on my appearing to them, amongst the Gentiles. * And I will gather them into

* These last words are not in the Vatican copy.

their

their land, and I will not forsake them any more.

29. * *And I will not turn my face any more from them, because that I have [EFFECTUALLY] poured out my wrath [and indignation] upon the house of Israel, saith the Lord, THE LORD.*

And it ought not to be forgotten, that there is, besides this prophecy of Ezekiel's, another most remarkable passage in Scripture, which has not been much attended to; but which has clearly a reference to this period of time; and seems to intimate, that there is to be an exceeding close connection between the conversion and restoration of the Jews, and the second coming of our Lord, and the first beginning of the resurrection. It is in St. Paul's Epistle to the Romans, ch. xi. ver. 15.

Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν, καὶ ἀλλαγὴ κόσμου· τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;

* The great difference in the translation of this last verse, from that in common use, must be obvious to every intelligent reader, but I am fully persuaded this is the right mode of translating it from the Septuagint.

For if the casting away OF THEM BE the reconciling of the world, what shall the receiving OF THEM BE, but life from the dead?

270. Consistently with which intimation, some of the very last words of our Lord Himself, plainly shew that indeed His *Second* coming will not be *TILL the Jews are converted*.

Matthew, ch. xxiii. ver. 38, 39.

38. Ἰδὲ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

39. Λέγω γὰρ ὑμῖν· Οὐ μὴ με ἴδητε ἀπ' ἄρτι, ἕως ἂν ἔπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

38. *Behold your house is left unto you desolate.*

39. *For I say unto you, Ye shall not see me. AFTER THIS, till ye shall say, BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD.*

Which same words, very nearly, are repeated in St. Luke's Gospel, ch. xiii. ver. 35. Whilst we are, at the same time, positively assured,

assured, from our Saviour's most express declaration to the High Priest *, that He will at last come, and be *seen openly, by them*, in Glory, even still *as the Son of Man*: and that the Jews also, as well as other men, (and even *before other men*,) shall behold that glory; and shall clearly perceive Him to be the Great Judge of *the quick* †, (of those that shall be still living,) as well as of the dead; and moreover, *a light*, (in every sense of the word,) *to lighten the Gentiles*, as well as *the glory of His people Israel* ‡.

Further; as to there being a very corrupt mass of lawless violent people, raging on the face of the earth, and disturbing the peace of society, just before *such* Second coming of our Lord, and the restoration of the people of Israel; this is moreover manifest from the words of the prophecy of St. John, concerning the days immediately preceding the coming of Christ, the Messiah, to Judgement: for they are also, like the words of our Lord himself, descriptive of a destruction of a very

* Matthew, ch. xvi. ver. 64.

† See Acts, ch. i. ver. 42. 2 Tim. ch. iv. ver. 1. and 1 Peter, ch. iv. ver. 5.

‡ Luke, ch. ii. ver. 32.

lawless and mischievous race of beings; and clearly allude to the same prophecy of Ezekiel, concerning the *sacrifice*.

Revelations, ch. xix. ver. 21.

Καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τῆ καθημένης ἐπὶ τῆ ἵππου, τῇ ἐξελεύσῃ ἐκ τῆ στόματος αὐτῆς· καὶ πάντα τὰ ὄρνεα ἐχορδαίσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

And the rest were slain with the sword of him that sat upon the horse, which [SWORD] went out of his mouth; and all the fowls were filled with their flesh.

In the next place; with regard to the 34th verse of this 24th chapter of St. Matthew, which we are now considering at large, I must observe, that the words seem clearly to have been intended to convince us, that the *Second* coming of our Lord should indeed be *long before* the final end of the world, and that consummation of all things, which shall be effected by the translation of the spirits of the blessed, from this earth unto the realms of perfect bliss and glory for ever. And they

seem

seem to be purposely *so* expressed, with a direct view to guard against that common prejudice, which our Lord foresaw would be introduced, by false Philosophy, in plain contradiction to the great Gospel doctrine of the Resurrection; namely, that all that was to be transacted at the Great Day, was *merely spiritual*; and designed to be in states, and regions, quite remote from this earth; or at least contemporary with the total destruction of this earth. 272.

GENEA', in its true etymological signification, means surely much rather *this race of mankind*; or *this mode of men's existing upon earth, in the present life*; than *this one particular generation*, according to the vulgar acceptation. If it does not; and if the words must really be taken, (as usually understood by Commentators,) to signify *the aggregate of the persons then living*; it is difficult, and almost impossible, to say *what* could be deemed *the generation*, considering the constant succession which there is of the human species, in every even the shortest period of years.

Who were the persons, and at what age of life are we to begin to reckon with regard

to those who were to form *the generation* that was *not* to pass away till the destruction of Jerusalem? for although St. John indeed lived to see *that* event, yet many of the Apostles, and a great number of those who lived at the time of our Lord's passion, were unquestionably dead before *that City* was destroyed.

Our Lord, therefore, surely, by these words, must have intended something more: even to assure us, He would come again, *during the continuance of the earth in its present state*: and to distinguish *that coming*, from *the end of the world*; concerning which He was immediately going to speak in the third place.

We find then, upon the whole, in this second part of the prophecy, taking it by itself, a positive declaration, that the *Second coming of our Lord*, and its consequent effects, shall not be, (as some have imagined,) merely a *gradual* progressive improvement of human nature; and a regular, slow, *melioration* of the state of things on earth, produced by that means: but we may learn, (and particularly from verse 27,) that it shall be *almost instantaneous*; and *that*, even in the midst of the prevalence of a very great corruption of human nature.

And

And we are also still further informed 273: therein; that the great signs of the near approach of our Lord's coming, shall be: first, the starting up of *false Messiahs, and false Christs*; or of persons each one pretending to be *the Great appointed Ruler*, concerning whom these prophecies have been delivered: and the appearance of *false prophets*; or of persons teaching most *fallacious doctrines*, and pretending to be *fore-runners* of the *second* approach of the Messiah, and to have authority to interpret, in their own *metaphorical manner*, what is in Holy Scripture declared, most literally, and precisely, concerning *His second advent*.

And that, in the next place, another sign shall be; great trouble and confusion upon earth, in consequence of disobedience to, and contempt of lawful authority, and of the powers of government.

And lastly; that notwithstanding all this, in the end, men can never be deceived with regard to what they are to give credit to, relating to this *great Advent*; because, in fact, they shall suddenly behold with their eyes, the appearance, in the heavens above, of the glorious approach, from on high, of OUR

E LORD HIMSELF, *with all his heavenly hosts*; which, as they draw near to the earth, will (in consequence of its rotation round its axis) be visible to every region on the whole globe.

And this *His Blessed and Glorious Coming* (when at last our Lord is descended,) will be sufficiently announced, by His sending His Holy Angels to begin the great work of the Resurrection, previous to the judging and arranging of the whole human species.

And then shall men be convinced of their error, and hardness of heart; and begin to wail and lament, because of their incredulity, and former stupidity.

And finally; we have a *positive* assurance, that all this shall really come to pass, *whilst the earth continues still in its present state*, and
 274- whilst the *generation* of men is dwelling, just as it does at present, upon its surface.

Having given us all this information, our Lord's subsequent and *third* part of his answer, to the *third* part of the question, is,

Matthew, ch. xxiv. ver. 36.

Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ [τῆς]
 ὥρας εἰδὲς οἶδεν, (εἰδὲ οἱ ἄγγελοι τῶν ὑρανῶν)
 εἰ μὴ ὁ πατήρ μου μόνος.

But

*But concerning THAT day, and hour, know-
eth no one, no not even the Angels of the hea-
vens, but my Father only.*

And we need not hesitate to affirm, that to apply these words to the *Destruction of Jerusalem*, (which was to happen whilst some of the persons who heard the words were still living,) must be very strange and improper indeed: since we know, that it was even our Lord's professed intention, that such of the Jews as believed, and remembered His words, should be effectually warned, and should escape and save themselves by flight; and do moreover know, that they actually did take the warning, and did so escape.

And to apply these words to our Lord's *Second Coming*, as their sole final intention, seems also no less strange; when, throughout the prophecies both of the Old and New Testament, so many notices are given to us, that there is a period *fixed*, about which time this *second* great advent is to be expected; and when, moreover, both those great prophets, Daniel and St. John, even give us certain limits, and numbers; by means of which, those who are skilful in understanding the words
of

of prophecy, may be enabled to form some very *near guesses*, and well-grounded expectations.

275. The words of this 36th verse must surely, therefore, in their *ultimate* and most important designation, refer to some other great event; which *great event* must needs be *what* the disciples indeed originally meant to enquire after, namely the *end of the world*; or the end, and perfecting of the Day of Judgement; or the total destruction of the present scene of things on earth: which, we may from hence infer, was so far from being connected either with the destruction of Jerusalem, or with the second coming of our Lord, that (although it be an event which is really to come to pass,) yet it is indeed at so vast a distance that even the Angels of Heaven, who excel in knowledge, cannot at present limit the period.

And in truth this idea seems most rational, and consonant to our best philosophical apprehensions, as well as agreeable to Holy Scripture.

For surely, if the Day of Judgement, (when the kingdoms of *this world* shall become the kingdoms of the Lord and of His Anointed Ruler,)

Ruler,) be a period when judgement shall be so executed as to place every soul in its proper lot, and to perfect that great and glorious scene of things, for the sake of which this world was originally created ; (in order perhaps that spirits might be trained up and accustomed to righteousness and holiness, and be made acquainted with scenes of glory even *here*, previous to their translation to the Heavens hereafter ;) it is much more rational to conclude, that this scene, when once perfected on earth, shall continue as long at least, if not longer, than the unfinished, deranged scene, which has prevailed and been exhibited on earth during the ages from the days of Adam to this hour.

This is undoubtedly more rational than to conclude that it should endure only for the twinkling of an eye.

If the Almighty God has not made any the smallest thing for nought, or in vain ; it is reasonable to conclude, that neither hath he made the earth itself for nought. And it is by 276.
no means rational, or fit for us to conceive, that He should, by any cause, be *disappointed* in His work ; or suffer a state of confusion and disorder to take place on the face of the earth continually,

continually, and during the whole period of its existence, (or for what must appear the greatest part of that period,) instead of the paradisiacal state, which, we are told in Holy Writ, His wisdom and goodness originally designed.

We may therefore unquestionably, consistently with every idea which either the divine words of prophecy or the light of reason in the soul affords us, conclude, that the *period* of the Day of Judgement (*of which our Lord's Second Advent will be the beginning*), is indeed a very long one: so long a one, that the end is as yet unrevealed,

Herein all things shall be set right; herein the righteous, by the express appointment of their Lord and Master, shall have rule and dominion given unto them, *for the good of the whole*; ruling so as to become (as our Lord expresses it *,) the servants of others, to promote their bliss and happiness: and therefore *herein* those who are sealed as the servants of their Lord, and as the sons of God, shall judge the world †. In short, this period seems

* Matthew, ch. xx. ver. 27. ch. xxiii. ver. 11. Mark, ch. x. ver. 44.

† Ephes. ch. iv. ver. 30. Romans, ch. viii. ver. 19. 1 Cor. ch. vi. ver. 2.

to be what is intended by the Thousand Years Reign on earth * ; and is a period which shall be put an end to merely by the great consummation spoken of by St. Paul †, as to take place *after* every one has been raised in his own order ; when Christ shall deliver up the kingdom to His Father, by a translation of all the blessed into heaven ; and when, upon those who are finally found incapable of bliss and salvation, even after all the opportunities afforded them, shall fall the second death ‡, which we know can have no power over the true and faithful servants of Jesus Christ. 277.

During this great period, every one shall be raised in his own order § ; not only the children of the first resurrection, but all the rest of mankind ; at such time as shall be fit for every one of them, and in which they may be *capable* of having any admittance into such a state : for we are expressly told, that every eye || (the *evil and bad*, as well as the

* Revelations, ch. xx. ver. 4.

† 1 Cor. ch. xv. ver. 24.

‡ Revelations, ch. ii. ver. 11. ch. xx. ver. 6. ver. 14. ch. xxi. ver. 8.

§ 1 Cor. ch. xv. ver. 23.

|| Revelations, ch. i. ver. 7.

righteous

righteous and good) shall see the Lord, and behold his glory.

And although it be impossible to form any conjecture concerning the *end* of this period, yet thus much perhaps we may gather from several intimations of Scripture, without presumption: that, as the original duration of man upon earth, in the first Paradisiacal state, seems to have been intended to have been about one thousand years; and as each one is to be raised in his own order—some *early in the morning* of the Day of Judgement and Resurrection, according to that pious wish of the holy Psalmist, as our version has it, Psalm cxliii. ver. 8. *O let me hear thy loving-kindness betimes in the morning, for in thee is*
 278. *my trust* *!)—and some late in the day, even
 towards

* It runs thus in the Greek:—

Ἀναδὲν ποίησόν μοι τοπρὺν τὸ ἔλεός σου,

Ὅτι ἐπὶ σοὶ ἠλπισα.

Cause thy mercy to be heard by me in the morning, because I have hoped on thee.

But Mr. Green, in his corrected translation from the Hebrew, understands the expression as meaning even *very early*.

And there are several other passages in the Psalms which

towards the very evening of that great and long day; so, probably, the duration of *each*

one

which seem clearly to have the same prophetical meaning, and to refer to the early dawn of the great Day of Judgement, when the Messiah shall come to restore all things.

Thus the Psalmist, speaking concerning the City of God, or Jerusalem, says:—

Psalm xli. ver. 5.

God is in the midst of her, therefore shall she not be removed; God shall help her, and that right early.

Or, as it is translated in the margin of our Bible, and also very nearly by Mr. Green, from the Hebrew:—

God is in the midst of her: she shall not be moved: God shall help her when the morning appeareth.

The Greek has it thus in Dr. Grabe's edition, where it is the 6th verse:—

Ὁ Θεὸς ἐν μέσῳ αὐτῆς, ἡ σαλευθήσεται.

Βοηθήσει αὐτῇ ὁ Θεὸς τῇ προσώπῳ πρωί.

God is in the midst of her, she shall not be shaken: God will help her with his countenance in the morning.

But the Vatican copy leaves out *πρωί*.

Again in Psalm xlix. ver. 14.

They lie in the hell like sheep: death gnaweth upon them, and the righteous shall have domination over them in the morning.

Or, as it is in the Greek (Psalm xlviii. v. 15. in Dr. Grabe's edition):—

Ὡς

279. *one of the Servants of God upon earth, in this Paradisiacal state, (after his resurrection, and previous*

Ὡς πρόβατα ἐν ἀδῇ ἐθεντο,
Θάνατος ποιμαίνει αὐτάς·

Καὶ κατακυριεύσουσιν αὐτῶν οἱ ἰσχυροὶ τοῦ πρωῒ.

They are placed in hell like sheep. Death feedeth them, [OR IS THEIR SHEPHERD AND PASTOR :] and the righteous shall have dominion over them in the morning.

And to this final great event, of the burst of the dawn, of the great Day of Judgement, and Resurrection, seem to refer those other words in Psalm v. ver. 3. compared with those in Psalm xvii. ver. 16; the first of which are so well translated in our version in the Bible.

Psalm v. ver. 4. (as it is numbered by Dr. Grabe.)

Τὸ πρωῒ εἰσακούσῃ τῆς φωνῆς μου·

Τὸ πρωῒ παραστήσωμαί σοι, καὶ ἐπόψομαι.

My voice shalt thou hear in the morning, O Lord! in the morning will I direct my prayer unto thee, and will look up.

The other verse, in Psalm xvii. ver. 16. stands thus in our version in the Book of Common Prayer.

But as for me, I will behold thy presence in righteousness: and, when I awake up after thy likeness, I shall be satisfied with it.

In the version in the Bible it is, Psalm xvii. ver. 15. (because the 14th and 15th verses are joined in one)

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness.

And

previous to his final translation to heaven,) may perhaps be about a thousand years : by 280. which means the period must be lengthened out prodigiously indeed.

But concerning this matter I speak with great awe, and fear : and although many passages of Scripture may be alluded to, and produced in support of such an opinion, I shall not venture to produce them ; nor to say any thing farther upon the subject, than merely,

And Mr. Green, who is most exceedingly exact as to the Hebrew, has it :—

But as for me, I will behold thy presence in righteousness ; when I shall awake, I shall be satisfied with thy likeness.

But the Greek version is still more full of energy (it is in Dr. Grabe's edition, Pl. xvi. v. 15.) :—

Εγὼ δὲ ἐν δικαιοσύνῃ ὁφθῆσομαι τῷ προσώπῳ σου·

Χορησθήσομαι ἐν τῷ ὁφθῆναι [μοι] τὴν δόξαν σου.

But I shall be seen in righteousness, in thy presence. I shall be satisfied in that I am seen in THY GLORY, [i. e. IN THE GLORY WHICH THOU, O LORD, dost shewest, or givest.]

Which (if we may be allowed to form any conjectures on such a tremendous subject) seems to be the power of emitting light, and of appearing in glory ; as our Lord did upon the Mount, on his transfiguration.

I have given the different translations of this last verse, for the sake of shewing that they all, in effect, contain the same meaning.

And VOL. I. E e that

that *to this state of things* the original promise made to Abraham, Isaac, and Jacob, seems ultimately to have a reference.

The express words of *that promise* of Almighty God, to Jacob, at the very time when he was going down into Egypt, are remarkably strong :

Genesis, ch. xlv. ver. 4.

Καὶ ἐγὼ καταβήσομαι μετὰ σὺ εἰς Αἴ-
γυπτον, καὶ ἐγὼ ἀναβιβάσω σε εἰς τέλος·
καὶ Ἰωσήφ ἐπιβαλεῖ τὰς χεῖρας αὐτῷ ἐπὶ
τὰς ὀφθαλμούς σε.

*And I will go down with thee into Egypt,
and I will BRING THEE UP AGAIN in the
end; and Joseph shall put his hands upon thine
eyes.*

281. And these words appear to be a promise to Jacob *himself personally*, as well as to his seed; and could scarcely be said to be compleatly fulfilled, merely by the conveying of his bones from Egypt, to be buried in the Cave of Machpelah. Much less can *those* words, which Jacob repeats on his death-bed, as from
the

the mouth of God *, be said to have had as yet a perfect completion ; when the Jews and Israelites have now been banished from their land for above 1600 years.

Ch. xlviii. ver. 3, 4.

3. Καὶ εἶπεν Ἰακώβ τῷ Ἰωσήφ· Ὁ Θεός μου ὤφθη μοι ἐν γῇ Χαναὰν, ἐν Λεζῶ, καὶ ἡυλόγησέν με·

4. καὶ εἶπεν μοι· Ἰδὲ ἐγὼ αὐξάνω σε, καὶ πληθυνῶ σε, καὶ ποιήσω σε εἰς συναγωγὰς ἐθνῶν, καὶ δώσω σοι τὴν γῆν ταύτην καὶ τῷ σπέρματί σου μετὰ σὲ εἰς κατὰσχεσιν αἰώνιον.

3. *And Jacob said to Joseph, My God appeared to me in the land of Canaan, at Luz, and blessed me ;*

4. *And said unto me, Behold I will increase thee, and multiply thee, and make thee to become an assembly of Nations ; and I will give TO THEE this land, and to thy seed after thee, FOR AN AIONIAN POSSESSION.*

For, that we may not mistake any possession

* Ch. xlviii. ver. 4.

of the land, merely *by his posterity*, to be all that was meant by this promise, the gift is distinguished as being to him *himself*, as well as to them : and, considering the present state
 282. of the descendants of Jacob ; and considering that he himself never more saw or possessed the land of Canaan at all, after his going down into Egypt ; there must be some great events *still* to take place, in order for the fully perfecting the completion of this sure word of prophecy : which events seem plainly to be such as may be expected to come to pass when the Jews are restored, and when the spirits of just men made perfect shall return to inhabit their glorified bodies upon earth.

And indeed it is almost impossible to avoid having some suspicion that one reason, amongst others, why the Jews are still permitted to be in such a *forlorn* rejected state, (notwithstanding the promises concerning their *final* restoration,) is, that there may be no possibility of interpreting these promises (that were made to Jacob *personally*, concerning the possession of the promised land) in such a manner as to conceive them to have been fully compleated by any possession as yet given to his posterity ; for, in truth, *they* have not the land at all,

all, at present, in possession, any more than Jacob himself.

I shall conclude with observing, that all that has been said, in these Remarks, seems to receive still farther confirmation from the manner in which our Lord answers Pilate :

John, ch. xviii. ver. 36.

Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ
ἐκ ἔσιν ἐκ τῆ κόσμου τούτου· εἰ ἐκ τῆ κόσμου
τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρεταὶ ἂν
οἱ ἐμοὶ ἠγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς
Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ ἐκ ἔσιν
ἐν τῷ θέν.

*Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my servants would contend * [and exert themselves] that*

* Perhaps the very reason why Peter was permitted to draw his sword, and to endeavour to fight, was, to shew that our Lord did not, by these words, mean any *such servants* as men are, or could be, in their mortal state; but those superior beings, whom he described when he said—

Matthew, ch. xxvi. ver. 53.

Ἡ δοκεῖς ὅτι ἔστι δύναμαι ἄρτι παρακαλῆσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγιῶνας ἀγγέλων;

283. *that I should not be delivered to the Jews; but now my kingdom is not from hence.*

For, when our Lord, in that answer, tells him, (as we translate it,) *my kingdom is not of this world*; or rather, as it might be translated, or at least should be paraphrased, *my kingdom is not derived from any powers or authority in this world*; it is most remarkable, he avoids making any use of the word αἰών: and does not say, ἐκ τοῦ αἰῶνος τούτου; but ἐκ τοῦ κόσμου τούτου; confining the meaning merely to the condition of mankind in the present deranged state of things. Whereas, in the case where the disciples were enquiring concerning *the end of the world*, and where our Lord answers, that it is at so vast and unknown a distance, the expression is not συντέλεια τοῦ κόσμου, *the completion of the world*; but συντέλεια τοῦ αἰῶνος, *the completion of the aion*; which is a quite different matter. For we are expressly told, that, before it comes, the form of the other shall

Thinkest thou that I am not able now to entreat my Father, and He shall cause to be present with me more than twelve legions of Angels?

be

be changed, and that the kingdoms even of this world, τῷ κόσμῳ τέτε, shall have become the kingdoms of our Lord and of his Christ, and he shall reign through the aions of aions: that is, not only to the end of the present aion on earth, after its being perfected, and whilst the present outward visible scene of creation continues; but after the destruction of this earth; 284. through all the other states and scenes; through all the aions, in the heavens.

As to the change that shall take place on earth with regard to the kingdoms of this world, τῷ κόσμῳ τέτε, before the end or perfecting of the aion, the συντέλεια τῷ αἰώνῳ, we read—

Revelations, ch. xi. ver. 15.

Καὶ ὁ ἕβδομος ἄγγελος ἑσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ ἑρανῷ, λέγοντες· Ἐγένετο ἡ βασιλεία τῷ κόσμῳ, τῷ Κυρίῳ ἡμῶν, καὶ τῷ Χριστῷ αὐτῷ, καὶ βασιλεύσει εἰς τὰς αἰῶνας τῶν αἰώνων.

And the seventh Angel sounded, and there were great voices in the heaven, saying, The

E c 4

kingdom

*kingdom of this world * is become that of our Lord and of his Christ, and he shall reign through the aions of aions.*

This prospect and view of things is no less glorious than tremendous: but whilst we contemplate it, we should not lose sight of the consideration, that these words, of this 36th verse, were, in one sense, not only applicable to all three events; considering the *sudden*, unexpected, and instantaneous manner in which every one of them was to come to pass; but are also applicable (as they have indeed been interpreted by several pious divines).

285. to the time of the departure out of this world (the time of the death) of every individual; and they therefore deserve frequently to be thought upon in that light.

And, considering them in this most general light, as referring to all the three events, and also to the hour of death, I shall now proceed to finish these Observations upon this sublime prophecy.

* This is the reading according to the Alexandrian Manuscript; but most of the other copies have the words somewhat differently; namely, *Εγενοντο οι βασιλειαυς του κοσμου αυτου*, *The kingdoms of this world are become*, &c. The meaning, however, is just the same,

Our Lord having answered all the *three* questions *separately*; and in such a manner, that what he says with regard to the *last*, might even serve as a warning to induce his servants to use the utmost watchfulness with regard to *all* of them; returns to the more immediate consideration of His second advent, as being indeed the greatest object of the whole prophecy.

Matthew, ch. xxiv. ver. 37, &c.

37. Ὡς περ δὲ αἱ ἡμέραι τῆς Νῶε, ἕτως ἔσαι καὶ ἡ παρουσία τῆς υἱῆς τῆς ἀνθρώπου.

38. Ὡς περ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τῆς κατακλυσμῆς τρώγοντες καὶ πόινοντες, γαμῶντες καὶ ἐκγαμίζοντες ἄχρι τῆς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν,

39. καὶ ἔκ ἐγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς, καὶ ἤρεν ἅπαντας ἕτως ἔσαι καὶ ἡ παρουσία τῆς υἱῆς τῆς ἀνθρώπου.

40. Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται.

41. Δύο ἀλήθεσαι ἐν τῷ μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίεται.

42. Γρη-

42. Γρηγορεῖτε ἄν, ὅτι ἂν οἶδατε ποῖα ὥρα ὁ Κύριος ὑμῶν ἐρχεται.

286. 43. Ἐκεῖνο δὲ γινώσκειτε, ὅτι εἰ ἦδει ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ ἂν ἄν εἶασε διορυγῆναι τὴν οἰκίαν αὐτῆ.

44. Διὰ τῆτο καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ ὅτι ἡ ὥρα ἢ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

37. But as the days of Noe, so shall also the coming of the Son of Man be.

38. For as they were in the days preceding the flood eating and drinking, marrying and given in marriage, till the very day that Noe entered into the ark,

39. And knew nothing of the matter, till the deluge came, and took them all away; just so shall the coming of the Son of Man be.

40. Then shall two be in the field; the one shall be ACCEPTED [and received], and one left.

The reason for my giving this turn to the translation is, because of the reference this verse seems to have to what is said in a remarkable parable, which will be the subject of

of the next Observations: and also, because it is perfectly intelligible what is meant by *being received and accepted* of the Lord, at His coming; but it is no ways clearly intelligible what can be meant by one *being taken*, even although we should put such a construction upon the words as may be consistent with what is mentioned by St. Paul, concerning the *being caught up to meet the Lord in the air*, 1 Theff. ch. iv. ver. 17.

The word *παράλαμβάνω*, in its plain and full meaning, signifies *accipio*, *I receive*; as well as, or rather than, *assumo*, *I take*; and therefore passively, *accipior*, *I am received*.

41. *Two women being grinding in the mill; one of them shall be accepted, [and received,] and one left.*

That is, *Of every rank and denomination, 287, from the very highest to the very lowest, some shall obtain mercy, and be received amongst the servants of the Lord; and others shall fail.*

42. *Watch therefore, because ye do not know [exactly] in what hour your Lord cometh.*

43. *But understand [and consider] this; that if the master of any house had known [exactly]*

in what watch the thief would come, he would have watched, and not have suffered his house to have been broken into.

44. *On this account, be ye also prepared; because in an hour which ye do not think of, the Son of Man cometh.*

*Happy is any Spirit that can answer, with the holy Prophet *;*

[Naì] ἔρχε, Κύριε Ἰησοῦ.

Even so come, Lord Jesus!

Finally; I cannot conclude these Observations, without repeating more fully, that the immediate signs of our Lord's second coming to restore all things, are declared to be, the appearance of false prophets, and of false Christs, (or pretended Rulers, and Deliverers :) and, moreover, that of mankind being let loose to prey upon one another, and to injure one another, (without the effectual controul of good laws, or of good government, or of lawful rulers;) subverting, at the same time, the powers, and governments, which had been established. And it behoves us all

* Revelations, ch. xxii. ver. 20.

to take warning by this admonition ; *even as the first Christians did concerning the destruction of Jerusalem* ; that we may not be found amongst *those* who are wilfully accessary to this *last evil* that shall ever be permitted upon OUR earth, before its being finally restored to the state of perfection originally intended.

SEC

the same of action otherwise intended.

SECTION VII.

CONCERNING

THE PARABLE

OF

THE UNJUST STEWARD:

AND

*The real Purport of the Instruction, which it
seems to have been designed to enforce.*

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SECTION VII

THE PARABLE

OF THE UNJUST STEWARD

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SECTION VII.

HAVING seen the predictions, concerning 289.
the Second coming of our Lord, in the light
in which they have been here just commented
upon; there is *a most remarkable Parable*,
which seems in the next place, in an especial
manner, to demand great attention. And the
more particularly; because, as it has hitherto
been usually explained, it appears to be one of
the most unaccountable passages in Scripture;
and almost inconsistent with the Gospel Doc-
trine, or at least inconsistent with that great
dignity of sentiment maintained in every other
part thereof.

As, however, this failure of perfect con-
sistency appears to be rather the consequence
of *misinterpretations*, and of *mistranslations*,
than of the parable itself; it is well worth
our while, *now*, to examine, whether this alle-
gory may not most justly be considered in a
more enlarged and more sublime point of
view,

view, than that in which it hath hitherto been seen.

The parable is that of *The Unjust Steward*. A parable which hath too frequently, by some persons, been thought to imply, that *giving of*
 290. *alms* was almost the only means of obtaining salvation; and further, that men might possibly finally *fail* of obtaining happiness, notwithstanding the utmost sincerity of their endeavours to embrace the Gospel, and to become the servants of Jesus Christ; but might yet escape by being very charitable (as it is called) even at the expence of common honesty: and, therefore, that the wisdom of rascals, in this world, was really deserving of imitation.

Than all which, nothing can be more derogatory to the truth, or to the word of God.

Without, therefore, maintaining needless respect or deference for any persons whatsoever, (from whose interpretations such inferences as the above must, and will be drawn, by those who dare to think for themselves,) I shall now attempt a fair and plain interpretation; which appears, I must think, to be more perfectly consistent with the original words of the parable itself, and with the whole

tenor

tenor of Scripture; and which contains, at once, even a most humane and sublime doctrine, and such as is still further explanatory of all that has been hitherto advanced.

Ler us consider the whole Parable, with all its concomitant circumstances, *verse by verse*.

This Parable is one of four which our Lord in great mercy spake, in the first place, expressly for the comfort and encouragement of Publicans and Sinners, that they might not be deterred from seeking deliverance by any just sense of their own past misconduct; and, in the next place, in the presence also of many Scribes and Pharisees, who murmured, because of this good will to Sinners, and because he did eat with them: and it was spoken at a time, when those very Scribes and Pharisees also were deriding him on account of his doctrine.

For we are expressly told, before the beginning of the discourse in which he uttered these parables,

Luke, ch. xv. ver. 1, 2.

291.

1. Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ.

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2. Καὶ

2. Καὶ διεγόνυζον οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς, λέγοντες· Ὅτι ἔτος ἀμαρτωλὸς προσδεχέται, καὶ συνεσθίει αὐτοῖς.

1. *And there were coming near unto Him, all the Publicans and Sinners, to hear Him.*

2. *And the Pharisees and Scribes murmured, saying, Why this man receives sinners, and eats with them.*

And at the end of all the four parables we read,

Luke, ch. xvi. ver. 14.

14. Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάργυροι ὑπάρχοντες· καὶ ἐξεμυλῆριζον αὐτόν.

14. *And the Pharisees also heard all these things, who were lovers of money; and they laughed scornfully at Him.*

We must therefore necessarily conclude, that, although he addressed himself to his disciples, his meaning was, to be understood to speak more particularly to the surrounding multitude: first to the Publicans and Sinners, who were more immediately the persons to

whom

whom he meant to address his discourse; and lastly, to the malevolent Scribes and Pharisees. And in this view let us consider the whole.

Luke, ch. xvi. ver. 1, 2.

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1. Ἐλεγε δὲ καὶ πρὸς τὰς μαθητὰς αὐτῶν· Ἄνθρωπος τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ ὅτις διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

1. *And he said unto his disciples, There was a certain rich man who had a steward; and the same was accused unto him, as wasting his substance.*

2. Καὶ φωνήσας αὐτὸν, εἶπεν αὐτῷ· Τί τὸ αὐτῷ περὶ σοῦ; Ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· ἔ γάρ σου δυνήσῃ ἔτι οἰκονομεῖν.

2. *And calling him, he said unto him, What is this I hear of thee? Render an account of thy stewardship; for thou mayest be no longer steward.*

Here surely our Lord must be understood, in the very outset of this parable, to have in-

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tended

tended to apply it to the *unbelieving* part of mankind in general; and more especially to the wealthier part of them, such as those who were then standing around him, the Publicans, the Sinners, the Scribes, and the Pharisees; who might deservedly be considered as *stewards* on earth, entrusted for a season with many good things by Almighty God, their merciful Lord and Master; but who were undoubtedly, many of them, far from being faithful as they ought to have been, and were either wasting this substance and these riches on the face of the earth most foolishly and unprofitably, or else hoarding them up most unjustly. And He cannot be supposed to have intended to apply this parable particularly to his disciples: because they, in truth, had little of that sort of substance to waste; and moreover, as far as they could, and had any opportunities or advantages, were endeavouring to be found zealously faithful. The very beginning of the parable, therefore, shews it was designed for the use, not of those who would *receive* the Gospel, but of those who would *reject* it; or at least of such as would continue pursuing chiefly mere worldly selfish interests during the whole of this life.

Luke, ch. xvi. ver. 3—9.

3. Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι ὁ κύριός με ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμῆς; σκάπην ἔχ' ἰσχύω, ἐπαίτην αἰσχύνομαι.

3. The steward therefore said within himself, What shall I do? for my Lord taketh away from me my stewardship: I cannot dig; to beg I am ashamed.

4. Ἐγνων τί ποιήσω, ἵνα ὅταν μελασθῶ τῆς οἰκονομίας, δεξωνταί με εἰς τὰς οἰκὰς αὐτῶν.

4. I have found out what I shall do, that when I am turned out of my stewardship, they may receive me into their houses.

5. Καὶ προσκαλεσάμενος ἕνα ἕκασον τῶν ὀφειλετῶν τῷ κυρίῳ ἑαυτοῦ, ἔλεγε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου;

5. And calling every one of his lord's debtors, he said to the first, How much owest thou unto my lord?

6. Ὁ δὲ εἶπεν· Ἐκατὸν βάτεις ἐλαίου.
Καὶ εἶπεν αὐτῷ· Δέξαι σε τὸ γράμμα,
καὶ καθίσας ταχέως γράψον πενήκοντα.

6. *And he said, An hundred measures of oil.
And he said unto him, Take thy account, and
sitting down quickly, write fifty.*

7. Ἐπειτα ἐτέρῳ εἶπε· Σὺ δὲ πόσον
ὀφείλεις; Ὁ δὲ εἶπεν· Ἐκατὸν κόρας σίτου.
Καὶ λέγει αὐτῷ· Δέξαι σε τὸ γράμμα,
καὶ γράψον ὀγδοήκοντα.

7. *Then he said to another, And you, how
much do you owe? And he said, An hundred
measures of wheat. And he saith unto him,
Take thy account, and write down fourscore.*

8. Καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον
τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ
ὑιοὶ τοῦ αἰῶνος τέττα φρονιμώτεροι ὑπὲρ τῶν
ὑιῶν τοῦ φωτός εἰς τὴν γενεάν τὴν ἐαυτῶν
εἰσι.

8. *And the lord [ironically] praised the
steward for his iniquity, because he had acted
cunningly.*

cunningly: for the sons of this AION are more cunning in their kind [in their way, and in their day] than the sons of light.

9. Καὶ γὰρ ὑμῖν λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τῆ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπητε, δεξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

9. And I say unto you, Make unto yourselves friends by means of the mammon of unrighteousness, that when ye ARE LEFT OUT they may receive you into AIONIAN habitations. 295.

It were absurd to suppose that any lord could commend any steward for such a piece of villainy: and it were even blasphemy to suppose that our Lord could, by any means, intend to recommend such conduct to imitation.

But it is plain, that the inference which our Great Instructor designed should be drawn, from this parable, was by way of argument, *à fortiori*.

If it was an instance of some cunning, and prudence, in this unjust steward, in this kna-

vish fellow, whilst he was cheating his master, and acting so wicked a part, to contrive at least to make himself *some* friends against an evil hour, though by such unrighteous means; how much more prudent will it be, for those who are at present in a state of prosperity, to make themselves friends, by means of the advantages they now enjoy, in this world, against an evil hour that may come upon them in the next?

But to whom could such advice be most directly addressed? Surely (like the beginning of the parable) *not* to our Lord's own disciples; for they had little or none of the mammon of this world; and therefore the words would have been of little use to them: nor indeed could they be spoken to any of those who sincerely believed on Him; nor even for the use of any of those who should sincerely believe on Him in succeeding ages; for, concerning such, we are assured that they *have*

296. *life* *. Nay, moreover, that, in one sense, they shall *never die* †; and that even *those who sleep in Jesus, will God bring with him* ‡.

* John, ch. xx. ver. 31.

† John, ch. xi. ver. 26.

‡ 1 Thessalonians, ch. iv. ver. 14.

Therefore

Therefore it could never be intended to be said to *such*; that *when ye ἐκλίπτε are left out*, (for so the words should be rendered if we translate faithfully and closely,) *that when ye are left out, they may receive you into everlasting habitations*. For *such* cannot be left out. And besides, if *such* were, by any possibility, to be left out, who are *they* that are to receive *them* into *aionian* habitations?

To whom then were these words directly addressed? Why most plainly, as the beginning of the parable was addressed, to the Publicans and Sinners who stood around him; and more particularly still to the Scribes and Pharisees, who were even deriding him; so to the same persons were *these words* addressed in like manner.

And the meaning and import of them seems plainly to be this:

Although ye will not now believe the Gospel, and embrace it; nor believe on me, and keep my sayings, so as to have life in yourselves, and to become hereafter the sons of God, and the heirs of salvation; yet do *this*, at least: Learn a little prudence even from an iniquitous steward; and whilst ye have possession of good things, which ye deserve not,
entrusted

entrusted to your care *here* on earth, strive, by some acts of kindness, to make to yourselves some friends, if possible, of those who do embrace the truth, and who will be the sons of God, and the heirs of the kingdom; that when ye, at last, *are left out*, they may remember you, and receive you into *their aonian blessed habitations* in the next state.

297. The word *ἐκλίπτε* seems plainly to have some reference to that expression in the 24th chapter of St. Matthew's Gospel, ver. 40, 41. *The one shall be accepted [or taken and received] and the other left.* And the doctrine contained in this parable, (notwithstanding any prejudices that may be conceived against such an interpretation,) seems to be plainly, upon the whole, to the following purport :

That whereas, consistently with all the rest of the Gospel, we cannot but conclude, that the obtaining the blessed privilege, to be numbered amongst the sons and servants of God, depends upon somewhat of much greater concern than the doing a few acts of kindness; (many of which may be misplaced, but some few of which may light on those who will have both inclination and power to remember and return them;) and that it depends indeed,

deed, as the Gospel assures us, on believing *effectually* in the Lord ; and on labouring, with great sincerity, to bring forth fruits meet for repentance, and to do His will ; and on finally having acquired, by Divine assistance, an *habit* of doing it : yet that there is room for mercy, even for others ; and that the blessed deliverance, through Christ, is much *more extensive* than many good persons have been willing to apprehend : for that whereas, in the first place, those who *effectually* embrace the terms of the Gospel shall become the sons of God, and attain to the high privilege of being ranked amongst those over whom the *second death* can have no power ; so, in the next place, also, all who have had any truly benevolent and right dispositions, shall, through their means, be admitted into *aionian* habitations, (i. e. into a state of bliss in the period and state of things to succeed after the resurrection,) where they shall have at least a second trial ; and shall have it in their power, by *effectually* availing themselves of this advantage, to escape the *second death*, and to live through the *aions* of eternity ; 298. though otherwise, if they do not properly avail themselves of this last great advantage,

tage, they will still be liable to perish thereby.

And now, upon the foundation of this doctrine, we may discover *how* the calling and perfecting of even a *small* number of Christians (in comparison with the multitudes who compose the rest of the world) is so far from being a partiality in any degree, or to the prejudice and detriment of the rest of the world, that it is even the greatest blessing that could be bestowed on the whole bulk of mankind.

For, to have a *chosen race* *, (as the Scripture expresses it;) a certain number of the *first-born, whose names are written in heaven* †, (as the Scriptures elsewhere express it;) thus gathered, by degrees, out of all countries; and sorted, as it were, in the first instance; even for the comfort, and preservation, and benefit of the rest; may, without question, be esteemed one of the greatest advantages that could be afforded to a race of imperfect beings,

Nor can such a conclusion as is here formed

* 1 Peter, ch. ii. ver. 9.

† Luke, ch. x. ver. 20. Philippians, ch. iv. ver. 3.
Hebrews, ch. xii. ver. 23.

be any the least encouragement to wilful carelessness and sin, on the one hand ; or to presumption, and spiritual pride and conceit, on the other : for surely no one who can have a chance to obtain the high privilege of being by any possibility amongst the *first called*, and of securing his happiness for ever, would risk willingly the waiting for a second chance, which he may miss of ; and especially if it be fairly considered, that the same disposition that could induce a man wilfully to do this, would almost inevitably render it certain that he would *fail*, on the *second* trial, as well as on the first. 299.

And as to any danger that might be thought to arise from the present conclusion giving encouragement to presumptuous and vain imaginations, or to spiritual pride and conceit ; this cannot well ensue, any more from it, than from the fair interpretation of any other doctrine in Holy Scripture ; because no man can possibly venture to assure himself, whilst in this world, of being in the number of those who shall attain to so high a privilege ; and every one, even of the best amongst mankind, has reason to be fearful, whilst he is here on earth, lest he should fail. Inasmuch as we find

find one Apostle exhorting *all* Christians to make *their calling and election firm and sure.*

2 Peter, ch. i. ver. 10.

Διὸ μᾶλλον, ἀδελφοὶ, σπαδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιῆσθαι ταῦτα γὰρ ποιήντες ἢ μὴ πείσθητέ ποτε.

And another declaring, that he always used great caution, *lest, whilst he was preaching to others, he himself should become not approved of, or rejected.*

1 Cor. ch. ix. ver. 27.

Ἄλλ' ὑπωπιάζω με τὸ σῶμα, καὶ δελαγωγῶ· μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

And the same great Apostle diligently advising all Christians, *to work out their own salvation with fear and trembling :*

300. Philippians, ch. ii. ver. 12.

Ὡσε, ἀγαπητοί με, καθὼς πάντοτε ὑπακούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ με μόνον, ἀλλὰ

ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπερίᾳ μου,
 μετὰ φόβου καὶ τρόμου τὴν ἐαυτῶν σωτηρίαν
 κατεργάζεσθε.

And it may further be observed, that at the same time that the conclusion now drawn from the doctrine in this parable, can be no encouragement to any evil; it may be a great means, perhaps, of preventing, or of recovering men from that spirit of indifference, and hard-heartedness, almost approaching to despair, which makes too many so unwilling to give themselves any trouble concerning the contents of Holy Writ, and backward even once to enquire after the means of salvation and future deliverance at all.

But whether this be so, or not; and let the doctrine produce what effects it will; if we find it clearly in the Scriptures, we ought not to reject it: and still less ought we to do so, when it clears up several other passages, which, without admitting it, are almost unintelligible.

For, amongst the rest, it flings great light upon that remarkable one:

Matthew,

Matthew, ch. x. ver. 41, 42.

41. Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτη, μισθὸν προφήτη λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου, μισθὸν δικαίου λήψεται.

41. *He that receiveth a prophet in the name of a prophet, [OR AS KNOWING HIM TO BE SUCH,] shall receive the reward of a prophet: and he that receiveth a righteous man in the name of a righteous man, [OR BECAUSE HE IS SUCH,] shall receive a righteous man's reward.*

42. Καὶ ὃς ἂν πόσῃσιν ἓνα τῶν μικρῶν τούτων ποτήριον ψυχρῶ μόνον εἰς ὄνομα μαθητῆ, ἀμὴν λέγω ὑμῖν, ὃ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

42. *And whosoever shall give to drink, to one of these little ones, only a cup of cold water, in the name of a disciple, [OR AS KNOWING HIM TO BE A DISCIPLE,] verily I say unto you, he shall not lose his reward.*

Consistent with which is that advice of the Preacher :

Ecclesi

Ecclef. ch. xi. ver. 1.

Ἀπόσειλον τὸν ἄρτον σε ἐπὶ πρόσωπον
τῆ ὕδατος·

Ὅτι ἐν πληθὲι τῶν ἡμερῶν εὕρησεις αὐτόν.

*Cast forth thy bread on the face of the water;
for, at the fulfilling of the days, thou shalt
find it.*

So also that of Tobit, ch. iv. ver. 8, 9, 10.

8. Ὡς σοὶ ὑπάρχει κατὰ τὸ πλήθος,
ποιήσον ἐξ αὐτῶν ἐλεημοσύνην. Ἐὰν ὀλίγον
σοι ὑπάρχη, καὶ τὸ ὀλίγον μὴ φοβῇ ποιεῖν
ἐλεημοσύνην.

9. Θέμα γὰρ ἀγαθὸν θησαυρίζεις σε-
αυτῷ εἰς ἡμέραν ἀνάγκης.

10. Διότι ἐλεημοσύνη ἐκ θανάτου ῥύεται,
καὶ ἐκ ἧς ἐῖς ἐσελθεῖν εἰς τὸ σκότος.

8. *According to the abundance thou possessest, 302.
do acts of kindness therewith. If thou hast but
little, do not be afraid to do acts of kindness, even
according to that little.*

9. *For thou layest up a good treasure for thy-
self against a day of necessity.*

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10. For

10. *For why, alms [the doing acts of kindness] delivers from death, and suffereth not to come into darkness.*

Nothing can be more certain, nor is any thing more positively affirmed in Scripture, than that, on the one hand, the only terms of obtaining *final and everlasting* salvation, are, *Faith in Jesus Christ, (the great and only Deliverer,) accompanied by sincere endeavours to attain unto true and real repentance, and a fervent renewed spirit of obedience.* Yet nothing can be more certain, on the other hand, than that many persons may do, and certainly have done, great acts of kindness to some of the faithful servants of Jesus Christ; and even on account of their being *such*, and because they esteemed them sincere and good men; who yet, themselves, have never thought seriously enough to embrace the truths of the Gospel effectually, or to attain unto any sincere and effectual repentance, or obedience of life.

According then to the commonly received opinion, concerning the great final separation that is to be made after death, how are these to receive the *promised reward*, consistently with the passages in Scripture just cited?

To

To say, or pretend, that they receive it in this life, is but a sophistical evasion, and oftentimes most manifestly not true, even in the least degree; and if they are, at once, at the day of judgement, to be banished for ever from bliss and happiness, because of their unbelief, and failures, and to have no further chance afforded them, they must unquestionably go without it entirely.

For, to alledge that their merely having 303. some *mitigation* of punishment will be a *reward*, is but quibbling.

To which we may add, that many such persons, although they may not have acquired the happy lot of being numbered with the redeemed, and of becoming the sons of God, are yet, such as are far from deserving torment: and therefore, to suppose, or teach, that their lot will be, to be cast into torment, ought to be reckoned amongst those hard speeches, which men, unacquainted with the Divine attributes, utter against God, and against His most merciful and divine dispensations.

But if, in consequence of the benevolence of their dispositions, and because of a certain degree

degree of good intention, which has appeared at bottom, in the midst of all their infirmities, they are (consistently with the doctrine in this parable) to be admitted, by means of those to whom they have shewn kindness, into *aionian* habitations, during the great interval between the *beginning* of the Day of Judgement, and the final consummation of all things, (i. e. between the beginning of the *first resurrection*, and the final destruction of this earth by fire,) or during any *other period* in the course of the *aions*; if they are thus to be admitted into a state of bliss and happiness, (at least for a time,) where they will have means of still further instruction and information, and a further opportunity afforded them of recovering themselves, and of escaping from the second death; then it will be a reward indeed;— and such an one, as must cause every grateful heart to cry out, with the holy Apostle,

Romans, ch. xi. ver. 33.

Ὁ βάθος πλάτους καὶ σοφίας καὶ γνώσεως
Θεοῦ.

304. O the depth of the riches and of the wisdom
and knowledge of God!

Such

Such is the consolation that may be derived from this plain interpretation ; which yet, after all, is so far from giving any support to the doctrine of the *great merit* of good works, which has been carried to such lengths by the Church of Rome ; or from having any tendency to represent *alms-giving* as the sum-total of religion ; that indeed it places such acts amongst the very lowest and last means whereby a person may obtain a mere *chance* of escaping from the wrath to come, and of being received into the regions of bliss.

And especially is this the case, when we consider, that there are many other ways besides mere giving of alms, (and indeed many more effectual ones,) by which good will may be shewn, and kind affection exercised, towards the true servants of God ; whom it is impossible for us always to distinguish as such, or to know with any certainty in this world ; and to whom most frequently we can no otherwise be useful, than by endeavouring to be beneficial to the world at large.

An obliging benevolent disposition, we are here taught to think, will never be without its *final* reward, or lose its good effects ; and may

even be attended with the blessed consequences mentioned in this parable, when they are least of all thought of, or expected. And such information can surely never be prejudicial to any mind that has the least spark of latent good in it. And, at the same time, this consideration may moreover remind us of a remarkable exhortation of the Apostle,

305.

Hebrews, ch. xiii. ver. 2.

Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἄγγελους.

Be not forgetful of kindness to strangers; for, by this means, some men have received Angels as guests unawares.

Farther; whilst we thus vindicate the construction now put upon the words of our blessed Lord in the present instance, we may venture to add, that the interpretation here given to this parable does also more fully elucidate the great and blessed extent of that Divine promise, made originally, in the earliest ages, to Abraham, concerning the great benefit to be conferred on mankind by and through

through the *Messiah*, who was to be *one* of his offspring.

Genesis, ch. xii. ver. 3.

Καὶ εὐλογήσω τὰς εὐλογῆσάς σε, καὶ τὰς καταρωμένας σε καταράσομαι· καὶ εὐλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς.

And I will bless those that bless thee, and those that curse thee I will curse; and in thee all the families of the earth shall be blessed.

Genesis, ch. xxviii. ver. 14.

Καὶ ἔσαι τὸ σπέρμα σε ὡς ἡ ἄμμος τῆς γῆς, καὶ πλατυνηθήσεται ἐπὶ θάλασσαν, καὶ ἐπὶ λίβα, καὶ ἐπὶ βορρᾶν, καὶ ἐπ' ἀνατολάς· καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ἐν τῷ σπέρματί σε.

And thy seed shall be as the sand of the earth; 306. and it shall be spread abroad towards the sea, [i. e. towards the west,] and towards the south wind, and towards the north, and towards the east: and all the tribes of the earth shall be blessed in thy seed.

For these words could scarcely be said to be compleatly fulfilled, if no other advantage accrued to Abraham, or to his descendants, than has hitherto come to pass ; or if only a few faithful Christians were to be saved finally, exclusive of the rest of mankind. But if, *by their means*, (who are, as the Apostle explains it, the true *spiritual Israel, and seed of Abraham* *;) if, by their means, a very great part of the rest of the world be, of God's mercy in Christ Jesus, made happy according to their several capacities, then the words will finally be fulfilled in a large extent indeed. Especially, if we moreover add, to all that has been said, a right apprehension of those divine Christian injunctions, which have been so positively given to us, in words that must have some reference to a state much more perfect than the present ; and can hardly be obeyed properly, in their full and most enlarged extent here, whilst the condition of the world at large continues such as it is ; but may have their full effect for the benefit of mankind hereafter : *To forgive our enemies ; and even to love them, and to do good to them : and to give to*

* Romans, ch. ix. ver. 6, 7, 8.

every one that asketh; and not to turn away from him that would borrow.

All these injunctions can hardly be, in every respect, literally complied with in the present state of things; but they may be most exactly observed in that state concerning which we are speaking, and which is yet to come. And we may endeavour to acquire habits and dispositions leading to such an obedience to them even now. 307.

Again, I may observe, that, from the interpretation here given to the Parable in question, those words of our Lord will appear to be most effectually verified indeed; that *God sent his Son into the world, not to condemn the world; but that the world, through him, might be saved**: and the Gospel will fully appear to

* Although there can be no salvation, or deliverance for the human soul, but what is both ultimately and originally through our Lord Jesus Christ; yet we see, upon these principles, (which appear clearly to me to be the principles of the Gospel, or *good news*, as it is revealed to us in the Word of God,) that such salvation may be of immense extent indeed. No reasonable person, I think, could ever doubt, but that there would be, some way or other, a means of final bliss and happiness to good men, even in the heathen world; nor could call in question the propriety

to deserve its appellation, of being ΤΕΛΕΙΟΝ, *The Good News*, in every sense of the word.

Hence

propriety of those exalted hopes, so nobly expressed by Cicero, in his treatises *De Senectute, et De Amicitia*; (which sentiments have been so elegantly and nobly commented upon by the learned Mr. Melmoth.) And it is indeed very surprising, that so few persons should ever have thought of applying, to such a man as Socrates, those words of our Lord: *Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven*: or that mankind should be so backward to see, that although a greater blessedness belongs indeed to those who are reviled and persecuted *for the sake of Jesus Christ, and His word*; that is, to those who suffer in the Christian cause; yet also *Blessed are they*, who on any occasion, or by any means, like Socrates, are persecuted and ill used because of their righteous conduct and sincere plain dealing, or in support of truth.

So far from supposing sincere and well-disposed persons in the Heathen world to be liable to condemnation, together with such as are incorrigibly wicked, Christians (considering their own manifold infirmities, and great unprofitableness even under the light of the Gospel,) ought rather perhaps to be induced to think, that possibly, in the final event of things, with regard to mankind at large, what was said concerning the Israelites gathering manna in the Wilderness, may even be true concerning that everlasting comfort and support, of which manna and bread are but emblems: *He that gathered much had nothing over, and he that gathered little had no lack.* Exodus, ch. xvi. ver. 18.

The

Hence also we may perhaps learn, the better to understand the reason of our Lord's answer to that remarkable question,

Luke, ch. xiii. ver. 23, 24.

23. Εἶπε δὲ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτὸν·

24. Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσασιν εἰσελθεῖν, καὶ ἔκ ἐκείνων οὐκ ἰσχύουσιν.

23. *And a certain person said unto him, Lord, are there few that be saved? But He said unto them,*

24. *Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able.*

And we may now more readily reconcile the whole with what our Lord says in another place:

The best endeavours and improvements, and all the knowledge of the most enlightened Christians, may, and probably will be, not only a cause of everlasting happiness to themselves; but also a means of communicating comfort and bliss to others who had not like advantages, in the several degrees in which such others may be at all capable of being made happy.

Matthew,

Matthew, ch. xx. ver. 16.

Οὕτως εἶναι οἱ ἔσχατοι, πρῶτοι· καὶ οἱ
πρῶτοι, ἔσχατοι· πολλοὶ γὰρ εἰσι κλητοὶ,
ὀλίγοι δὲ ἐκλεκτοί.

309. *So there will be [some of] the last, first;
and [some of] the first, last: for many are
called, but few are chosen.*

For, in consequence of the interpretation here given, it will follow, that, notwithstanding the number of those who are perfected, and so *are chosen*, on this side of the grave, and who will be admitted into the kingdom of their Lord and Master *before the door be shut*, be indeed but *few*, in comparison of the bulk of mankind; yet that they are *so chosen*, not exclusive of the rest of mankind, and to their prejudice, but even for their final benefit; and therefore that the number *finally* saved, will probably be far different from that of *those few* who are first *chosen*.

And indeed, that many shall be saved, and made happy, besides those who have the light of the Gospel, *and do believe*, and embrace the Gospel here on earth; although those *that be-*

lieve shall be saved *first*, and in a *more especial* manner than others ; seems to be most manifest, from some very remarkable words of one of the most enlightened of the Apostles, in his Epistle to Timothy ; which imply such a conclusion at least.

1 Timothy, ch. iv. ver. 10.

Εἰς τὸτο γὰρ καὶ κοπιῶμεν καὶ ονειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὃς ἔστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

For on this account we both labour and endure reproach ; because we have hoped [and trusted] on the living God, who is the Saviour of all men, [and] in a more especial manner of those that believe.

So uniformly consistent is the light flung upon many difficult passages of Scripture, by venturing to adopt these ideas. And the further we proceed to examine, the more perhaps we shall be convinced of the propriety of 310. them : for, from a due consideration of the words of this extraordinary Parable, we may moreover learn to apprehend, in their fullest extent, the true meaning of those affecting words

words of the prophecy of Isaiah, concerning the days of *the Messiah*; which prophecy will, by this means, be found to have, in the end, even the most *literal* completion with regard to the servants of the Messiah, and those who obtain deliverance through Him; as they had their first completion in Himself.

Isaiah, ch. xxxii. ver. 1, 2.

1. *Behold a King shall reign in righteousness, and princes shall rule in judgement.*

2. *And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as a great rock in a weary land.**

And

* I have here given the words as they stand in the common translation; both because of the nervous sublimity of the expressions, and also because the justness of that translation from the Hebrew is confirmed by Bishop Lowth, in his most excellent Comment.

But it ought not to be concealed, that there is some variation from this translation in the version of the LXX. For there we read, both in the Vatican and Alexandrian copies, between which there is here no material difference:

Isaiah, ch. xxxii. ver. 1, 2.

1. Ἰδὲ γὰρ βασιλεὺς δίκαιος βασιδεύσει, καὶ ἀρχόντες μετὰ αὐτοῦ ἀφύσσιν.

2. Καὶ

And in a manner perfectly consistent with 311.
this idea, we may explain that other fine passage in the same divine prophecy, where an answer is given to the complaint, that no great or visible effect had been wrought upon earth, answerable to the great expectations that might have been formed in consequence of the divine predictions, and in consequence of the promises made to Abraham and the Fathers.

That excellent Commentator and Translator, Bp. Lowth, indeed explains it, as relating to the *temporal deliverance* of the Jews; and as if the sublime allusion to the resurrection was only a *metaphorical allusion*: but, however any *temporal deliverance* might be intended as a type, we may venture to affirm, that some *further great antitype* was also intended; and

2. Καὶ ἔσται ὁ ἄνθρωπος κρύπτων τὰς λόγους αὐτοῦ, καὶ κρυβήσεται ὡς ἀπ' ὕδατος ὁ ρομίνῃ· καὶ φανήσεται ἐν Σιών ὡς ποταμὸς φερόμενος ἐνδοξῶς ἐν γῇ διψῶσῃ.

1. For behold a King shall reign righteously, and rulers shall govern with [true] judgement.

2. And there shall be a man concealing his words, [which seems to allude to our Lord's speaking in parables;] and he shall be hid [or protected] as from a flood of water; and shall be made manifest in Zion, as a glorious flowing stream in a thirsty land.

that

that there was *no* deliverance of the Jews, after the time of Isaiah, (no, not even the return from Babylon,) that was deserving of such a description as we find in these words; or as must be implied, in order to take in the whole meaning contained in the full extent of the answer given.

The complaint is in the following verses, which are thus translated from the Hebrew by Bishop Lowth :

Isaiah, ch. xxvi. ver. 16—18.

16. *O Jehovah, in affliction have we sought thee!*

*We have poured out humble supplication,
when thy chastisement was upon us.*

17. *As a woman that hath conceived, when
her delivery approacheth,*

Is in anguish, cryeth out aloud in her travail;

Thus have we been before Thee, O Jehovah!

18. *We have conceived; we have been in anguish;*

*We have, as it were, brought forth wind:
Salvation is not wrought in the land;*

*Neither are the inhabitants of the world
fallen.*

The

The answer to this complaint then follows,
in these words :

19. *Thy dead shall live ; my deceased they shall* 312
rise :

*Awake and sing, ye that dwell in the dust !
For thy dew is as the dew of the dawn ;
But the earth shall cast forth, as an abor-*
tion, the deceased tyrants.

20. *Come, O my people ! retire into thy secret*
apartments ;

*And shut thy door after thee :
Hide thyself for a little while, for a moment ;
Until the indignation shall have passed away.*

21. *For, behold ! Jehovah issueth forth from his*
place,

To punish for his iniquity the inhabitant of
the earth ;

And the earth shall disclose the blood that
is upon her,

*And shall no longer cover her slain *.*

This

* Here again there is a variation in the version of the
LXX, which I therefore here subjoin ; only observing,
that in fact it conveys, upon the whole, the same great
idea with this translation of the learned Bishop, and with
that which we have in our Bible ; and even enforces it, in
some respects, still more strongly.

313. This answer manifestly implies, that although indeed the sincere efforts of good men, the prophets, and servants of God, have not yet produced that universal reign of righteousness; nor that change of the manners of mankind in general; nor that great visible

16. Κύριε, ἐν θλίψει ἐμνήσθην σε, ἐν θλίψει μικρᾷ ἡ παιδεία σου ἡμῶν.

16. O Lord! in affliction we have remembered Thee, in affliction, thy small [instructive] chastisement [being] upon us.

17. Καὶ ὡς ἡ ὠδίνουσα ἐγγίξει τῷ τέλει, καὶ ἐπὶ τῇ ὠδίνι αὐτῆς ἐκέκραξεν, ὕτως ἐγενήθημεν τῷ ἀγαπητῷ σου.

17. And as a woman being in pain draweth near to the time of her bringing forth; and on account of her pain hath cried out; so have we been with regard to thy beloved [work.]

18. Διὰ τὸν φόβον σου, Κύριε, ἐν γὰρ ἰδέσσομεν, καὶ ὠδινῶμεν, καὶ ἐτέκομεν. Πνεῦμα σωτηρίας σου ἡ ἐποίησάμεν ἐπὶ τῆς γῆς ἀλλὰ πρὸς αὐτοὺς οἱ ἐνοικῶντες ἐπὶ τῆς γῆς.

18. By means of the fear of Thee, O Lord! we have conceived, and been in pain, and have brought forth.—The spirit [or intent] of thy salvation we have not [indeed] accomplished upon the earth; but yet those that inhabit [or possess] the earth shall fall.

It is to be noted, however, that the Vatican copy has this verse somewhat different.

19. Ἀναστήσονται γὰρ οἱ νεκροὶ σου, καὶ ἐγερθήσονται οἱ ἐν τοῖς μνημείοις, καὶ εὐφρανθήσονται οἱ ἐν τῇ γῇ ἢ γὰρ ὁρῶσιν ἢ παρὰ σῶμα αὐτοῖς ἐστίν, ἢ δὲ γῆ τῶν ἀσεβῶν πρὸς αὐτοὺς.

visible benefit to mankind, that was the object of the promise to Abraham, and of the 314. predictions of prophecy: that yet the great work shall certainly be fully accomplished in due time; but that the true and real perfection of it shall not be till the resurrection shall begin, when the servants of God shall come

19. *For thy dead shall arise; and those who are in the sepulchres shall be raised; and those that are in the earth shall be rejoiced. For the dew that is with thee is a [healing] medicine unto them; and the earth shall fall because of the impious.*

20. Βάδιζε ὁ λαός μου, εἰσελθε εἰς τὰ ταμιεῖά σου, ἀπόκλεισον τὴν θύραν σου, ἀποκρύψου μικρὸν ὅσον ὅσον, ἕως ἂν παρίδῃ ἡ ὀργὴ Κυρίου.

20. *Come, my people, enter into thy secret chambers, and shut thy door; be hidden for a very little time, till the anger of the Lord be passed away.*

This verse seems plainly to have an allusion to the concealment of the servants of God, in the grave, and in the separate state, till the time of the full accomplishment of God's promises, agreeable to many other passages in Scripture.

21. Ἰδε γὰρ Κύριος ἀπὸ τοῦ ἁγίου ἑωράγει τὴν ὀργὴν ἐπὶ τοὺς ἐνοικῶντας ἐπὶ τῆς γῆς κατ' αὐτῶν καὶ ἀνακαλύψει ἡ γῆ τὸ αἷμα αὐτῆς, καὶ ἡ κατακαλύψει ἔτι τοὺς ἀνηρημένους ἐν αὐτῇ.

21. *For behold the Lord from His holy place inflicts His wrath upon those who inhabit upon the earth: and the earth shall reveal [or disclose] the blood that is in it, and shall no more cover those that are taken away and buried.*

forth, again, to do his will, and to *finish* the great operation.

We may proceed also still further in elucidating important passages in Scripture, upon the present ground; for the interpretation now given to the Parable perfectly accords in like manner with what is said concerning the faithful servants of Jesus Christ, that they shall *rule* over the nations, and have *dominion* over the people.

Daniel, ch. vii. ver. 27.

Καὶ ἡ βασιλεία καὶ ἡ ἐξουσία καὶ ἡ μεγα-
λυσία τῶν βασιλείων τῶν ὑποκάτω παντὸς
τῆ οὐρανῆς [καὶ*] ἐδόθη ἁγίοις ὑψίστη· καὶ
ἡ βασιλεία αὐτῆς, βασιλεία αἰώνιος, καὶ
πάντα αἱ ἀρχαὶ αὐτῇ δουλεύουσιν καὶ
ὑπακούουσιν.

And the kingdom, and the power, and the greatness of the kingdoms that are under the whole heaven [was given or] shall be given to those who are sanctified [or consecrated] of the Most High. And His kingdom is an aionian

* Καὶ is left out in the Vatican copy.

king-

kingdom, and all ruling powers shall serve and obey Him.

And Revelations, ch. ii. ver. 26, 27.

26. Καὶ ὁ νικῶν, καὶ ὁ τηρῶν ἄχρι τέ-
λους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ
τῶν ἐθνῶν.

27. (καὶ ποιμανεῖ αὐτὸς ἐν ῥάβδῳ σι- 315.
δηρᾷ ὡς τὰ σκεύη τὰ κεραμικὰ συνθρο-
σεται,) ὡς καὶ γὰρ ἔληφα παρὰ τοῦ πατρὸς
μου.

26. *And he that overcometh, and keepeth my
works unto the end, I will give unto him power
over the nations,*

27. *(And He shall be a Shepherd*, and a
Ruler*

* I cannot but observe, on this passage, that ποιμανεῖν, to
feed as a shepherd, cannot possibly mean to rule with an
iron rod, according to the common acceptance of that ex-
pression: and that the words concerning the breaking in
pieces, cannot refer to what is to happen after this blessed
rule is established; but must, by every construction, refer
to the previous breaking in pieces, and to the putting an
end to the present deranged and disorderly state of things
on earth.

On this occasion also I cannot but add, that the ancient
wish and address to the throne, of—*O King, live for ever!*
seems most manifestly to have taken its rise from an an-

Ruler over them, with a sceptre of iron [i. e. with a durable sceptre], as pottery vessels shall the nations be broken in pieces,) even as I have received of my Father.

316.

Revelations, ch. xx. ver. 6.

Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τῶν ὁ θάνατος ὁ δεύτερος ἐκ ἔχει ἐξουσίαν, ἀλλ' ἦσανται ἱερεῖς τῷ Θεῷ καὶ τῷ Χριστῷ, καὶ βασιλεύσουσι μετ' αὐτῷ χίλια ἔτη.

Happy and holy is he who hath part in the first resurrection: upon such the second death hath not power; but they shall be priests of God,

cient and original apprehension, that those who could obtain favour, and mercy, through the *promised Messiah*, would *really live for ever*; and have not only as great, but greater powers, to be useful hereafter, than they have had on earth, here. Unless this were the real idea, and an idea fully understood, the wish was a reproach, and a sarcasm, instead of being a truly courtly, and even a most religious compliment. We well know they did not deal in buffoonery and sarcasm in the East; nor dared they to speak what was not rightly understood: this speech, therefore, we may conceive, was at once the greatest and most sublime compliment that *could* be paid, and at the same time an *admonition* to the King to take heed unto his *ways*.

and

and

and of the Anointed Lord, and shall reign with Him a thousand years.

And again, we read in like manner in the Book of Wisdom,

Ch. iii. ver. 1, 2, 3, 4, 5, 6, 7, 8.

1. *But the souls of the righteous are in the hand of God, and there shall no torment touch them.*

2. *In the sight of the unwise they seemed to die: and their departure is taken for misery,*

3. *And their going from us to be utter destruction; but they are in peace.*

4. *For though they be punished in the sight of men; yet is their hope full of immortality.*

5. *And having been a little chastised, they shall be greatly rewarded; for God proved them, and found them worthy for himself.*

6. *As gold in the furnace bath He tried them, and received them as a burnt-offering.*

7. *And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.*

8. *They shall judge the nations, and have* 317.

*dominion over the people; and their Lord shall reign for ever, [or through the aions.]**

This interpretation accords also with, and explains the meaning of, what is said with such energy in the Gospel: that one shall rule over ten cities, and another over five, &c. Luke, ch. xix. ver. 17, 19.

Agreeable to which idea our Lord will be, in the truest sense of the words, KING of Kings, and LORD of Lords. For it should seem, that the true and ultimate meaning of this magnificent expression is, that, in reality, there is not one, no not even the least, of His immediate subjects, and true servants, but will be himself a Ruler amongst the nations.

Revelations, ch. xix. ver. 16.

Καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτῆς [τὸ] ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.

And He had upon His vesture†, and upon

* The whole translation of the LXX so exactly accords with that in our version, that I have omitted the Greek.

† The Alexandrian Manuscript leaves out ἐπὶ τὸ ἱμάτιον, and also the article τὸ annexed to ὄνομα.

His

*His thigh, the name written, KING OF
KINGS, AND LORD OF LORDS.*

And what sort of rule this shall be that they shall exercise, we may learn from our Lord's own mouth :

Luke, ch. xxii. ver. 25—30.

25. Ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν· καὶ οἱ ἐξουσιάζοντες αὐτῶν, εὐεργέται καλεῖνται.

26. Ὑμεῖς δὲ ἔχ' ἄλλως· ἀλλ' ὁ μείζων 318.
ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ὁ διακονῶν.

27. Τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; ἔχι ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.

28. Ὑμεῖς δὲ ἔσε οἱ διαμεμενηκότες μετ' ἐμῶ ἐν τοῖς πειρασμοῖς μῶ.

29. Καγὼ διατίθεμαι ὑμῖν, καθὼς δίδε-
θετό μοι ὁ πατὴρ μου, βασιλείαν·

30. ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τρα-
πέζης μου, ἐν τῇ βασιλείᾳ μου· καὶ καθί-
σεσθε

σεσθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα
φυλὰς τῆ Ἰσραήλ.

25. But He said unto them, The kings of the Gentiles lord it over them; and they that exercise authority [and power] upon them are called benefactors*.

26. It is not so, however, with regard to you. But he that is great among you, let him be as a younger; [attendant;] and he that ruleth, as one ministering to the necessities of others.

27. For who is great—he that sitteth at meat, or he that waiteth? Is not he that sitteth at meat? Yet I am in the midst of you as one that waiteth, [or ministereth to others.]

28. And ye are they who have continued with me in my temptations [and trials.]

29. And I appoint to you, as my Father hath appointed to me, a kingdom.

319. 30. That ye may eat and drink at my table, in my kingdom; and sit upon thrones, judging the twelve tribes of Israel.

* This manifestly alludes to the name that had been given to two of the Ptolemies, kings of Egypt; each of whom was called *Euergetes*, though ill deserving of such a name, for they were both great tyrants.

To

To the same effect is what is said in Matthew, ch. xxiii. ver. 11.

Ὁ δὲ μέγας ὑμῶν, ἔσται ὑμῶν διάκονος.

He that is great amongst you, shall be one waiting upon you, [or doing service unto you.]

And so also Mark, ch. ix. ver. 35.

Καὶ καθίσας ἐφώνησε τὰς δώδεκα, καὶ λέγει αὐτοῖς· Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, ἢ πάντων διάκονος.

And sitting down, He called the twelve, and saith to them, If any one is desirous to be first, let him be last of all, and ministring unto all, [or serviceable to all.]

And I cannot but suspect that those remarkable words in that most divine song of Moses allude to this final allotment :

Deuteronomy, ch. xxxii. ver. 8.

They are thus translated in our version from the Hebrew :

*When the Most High divided to the nations
their*

*their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel *.*

320. But they are translated in a somewhat dif-

* God knoweth, I do not presume, or wish, to interpret presumptuously. But, if the translation of the LXX, in this instance, is a right one, it cannot but induce and lead us to some suspicion, (after all the Observations made in the preceding part of this Book,) that the number of the division of the kingdoms and territories wherein *true judgement* and rule shall take place on the face of the earth, when the state of things is perfected here, previous to its final dissolution, and previous to the removal of the redeemed into heaven, shall be exactly adjusted to the number, either of those Angels who have descended, in imitation of their Lord and Master, to take human nature upon them; or else to the number of those good men, who being, of God's mercy, through Christ Jesus, made perfect, shall become equal to the Angels. With reverence, and fear, I suggest this; and I pray God to pardon me if I have erred! but I take it to be the very essence of the truth of His most holy word. For if we take the words as they stand in our translation from the Hebrew, *according to the number of the children of Israel*, they still imply the same thing; namely, according to the number of the *true Israel of God*; that is, as St. Paul says, not according to the number of those who are *Israel after the flesh*, but according to the number of those who are *Israel after the spirit*.

ferent

ferent manner by the LXX *; for there we read,

Ὅτε διεμέριζεν ὁ ὕψιστος ἔθνη, ὡς διέσπειρεν υἱὸς Ἀδὰμ, ἔστησεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων Θεῶν.

When the Most High divided to the nations their lots, when He spread abroad [or sowed abroad the seed of] the sons of Adam, He established the bounds of the nations, according to the number of the Angels of God.

That is, (as the words seem in their truest signification to imply,) *The Almighty determined there should at last be just so many divisions, of kingdoms and people, as there will be spirits prepared, deserving such appellation as is given them in this verse.*

May we not therefore be led to infer from 321. hence, that even the *number* of the future intended divisions of the nations and people is already appointed, according to the number of those who will be the *first-born from the*

* Both the Vatican and Alexandrian copies agree exactly.

dead;

*dead**; the partakers of the first resurrection†; and like unto the Angels of God‡: in short, according to the number of those sons of God, for whose appearance the whole creation waiteth? as the Apostle expresses it—

Romans, ch. viii. ver. 19.

Ἡ γὰρ ἀποκαταδοχία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται.

For the earnest expectation of the [whole] creation waiteth for the manifestation of the sons of God. Or, (if we read the verse according to Mr. Bowyer's emendation, substituting the word ἀπολύτρωσιν for ἀποκαάλυψιν,) waiteth for the redemption of the sons of God.

These are the persons to whom the Apostle says, in his *General Epistle*—

1 Peter, ch. ii. ver. 5, 9.

5. Καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδο-

* Hebrews, ch. xii. ver. 23.

† Philippians, ch. iii. ver. 11. Hebrews, ch. xi. ver. 35. Rev. ch. xx. ver. 6.

‡ Mark, ch. xii. ver. 25. Luke, ch. xx. ver. 36. 1 John, ch. iii. ver. 2.

μεῖσθε,

μεῖσθε, οἶκος πνευματικὸς, ἱεράτευμα ἅγιον, 322.
ἀνενέλαι πνευματικὰς θυσίας, εὐπροσδεκ-
τες τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ.

9. Ὑμεῖς δὲ γένος ἐκλεκτὸν, βασίλειον
ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίη-
σιν· ὅπως τὰς ἀρετὰς ἐξαγλείητε τῷ ἐκ
σχότῃ ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν
αὐτοῦ φῶς.

5. *And be ye built up as living stones, a spi-
ritual fabric; an holy body of ministring spirits;
[or holy priesthood;] to bring [and offer up]
spiritual sacrifices, acceptable to God through
Jesus Christ.*

9. *For ye are a chosen race, a royal esta-
blishment of ministring spirits, an holy nation,
a people made fit for action, [and exertion,] that
you should shew forth the [mighty and effectual]
exertions [and power] of Him who hath called
you out of darkness into His marvellous light.*

All which words must surely relate to some-
thing that is to come to pass hereafter; and
cannot, by any refinement, be so interpreted
as to relate merely to the state of Christians
at present here on earth.

Before

Before we quit this subject, therefore, we may, with great propriety, still farther bring to remembrance those words of the Holy Psalmist, which he uses when prophesying concerning THE MESSIAH and His Servants :

Psalm xlv. ver. 17.

Ἀντὶ τῶν πατέρων σε ἐγενήθησαν [σοι]
υἱοί σε.

Καταστήσεις αὐτὰς ἄρχοντας ἐπὶ πᾶσαν
τὴν γῆν.

*Instead of thy fathers, there shall be unto thee
thy sons.*

*Thou shalt make [or establish] THEM rulers
upon the whole earth.*

323. For that this whole prophetical Psalm does relate expressly to the *Messiah*, or *Christ*, the *Anointed Lord*, the *King of Glory*, we are assured by the Apostle; who cites the words of it, as relating to Him, in the most especial manner, in his Epistle to the Hebrews; where ch. i. ver. 8, 9. is a manifest citation from this Psalm, ver. 7 and 8.

Lastly;

Lastly ; the whole of this idea, with regard to the benefit and kindness which sincere faithful Christians may hereafter render to others, is supported still more fully by the *concluding* words of the Parable at present under consideration ; to the explanation of which I shall now proceed : for they are indeed very difficult to be reconciled with the rest, unless we give this sort of turn to the interpretation.

Luke, ch. xvi. ver. 10, 11, 12, 13.

10. Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστός ἐστι· καὶ ὁ ἐν ἐλαχίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός ἐστιν.

11. Εἰ ἔν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ ἔκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πεισεύσει ;

12. Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ ἔκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει ;

13. Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δευεῖν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τῷ ἑτέρῳ κατὰφρονήσει· ὃ δύνασθε Θεῷ δευεῖν καὶ μαμωνᾷ.

10. *He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.*

324. 11. *If therefore ye have not been faithful [or worthy of any trust] with regard even to the unjust mammon, who will commit to your trust the true [riches]?*

12. *And if ye have not been faithful [or worthy of trust] in the use of that which is really another's, who shall give you that which shall be [effectually] your own?*

13. *No domestic can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God, and mammon.*

These words appear difficult to reconcile with the rest of the Parable, unless we give the turn to the interpretation which has here been given. But in consequence of annexing that idea to them, they follow the rest in the clearest and most explanatory manner: for then, considering the whole discourse as addressed, in reality, not to the Disciples, but to the surrounding Publicans and Sinners, and to the Scribes and Pharisees, who were deriding the doctrines of the Gospel, and refusing

to accept the great means of deliverance afforded them by our Lord's preaching; they contain a final admonition to this purport:

That they should be careful, at least, to endeavour, (even from motives of self-interest,) to make some sort of advantageous use, *spiritually*, of the opportunities they enjoyed in this world, during the remainder of life. And that they would find it of great importance to them, to endeavour, by acts of kindness, to make to themselves *some* friends, if possible, of those persons who might, in the end, prove to be the true and accepted servants of the Most High God; (if, by accident, they could but, in the common intercourse of life, be so fortunate as to meet with any *such* mixed with the bulk of mankind.) Because, in truth, as to *themselves*, they must be conscious, if they duly considered the matter, that they could have little hope or expectation 325. of receiving any *good* hereafter, except merely from the *free bounty* of others; since common sense and constant experience must teach them, that he who will not be faithful, or scrupulous and careful with regard to his conduct respecting any *small* trust placed in him *now*, is not likely to be so with regard to any

more important matter with which he might be entrusted at a future time; and that he who has chosen to act iniquitously at present, with regard to small matters, as far as he has had opportunity, will almost infallibly act so when he has still more power given to him; and therefore is no ways fit to have a confidence placed in him, in the final arrangement of things, in a future state of bliss and glory.

How could they, (the surrounding multitude above described,) who must know (if they reflected at all) that they were pursuing merely the gratifications of avarice, or pride, or dissipation, or vice, without any regard to what was due to others; and *that* even by the help alone of those worldly advantages with which they were mercifully entrusted for far different purposes; and who, if they were not acting any injurious and wicked part towards others, were at best making no *good* use of the talents entrusted to their care, by the great Creator and Lord of all, for a few days;—how could *they* expect, that any reasonable being (much less that the All-Wise God) should think of placing such a confidence in them *hereafter*, as to suffer them ever to have full possession of powers and advantages of *eternal* duration;

duration; on the due exercise of which the happiness of myriads must depend; and which, if *they* should be abused in like manner as they had abused their faculties *here*, would occasion the worst consequences to those who depended upon them, and that *for ever*?

How, therefore, was it to be expected that 326.
into their hands, even in the least degree, should be entrusted the high privileges, faculties, powers, and opportunities of action, which constitute the true riches of the world to come?

They had nothing left to do, therefore, but either to make unto themselves friends, of the mammon of unrighteousness, whilst it was in their power; friends by means of those transitory riches and advantages, whilst they lasted, such as they were; (which it is plain could be done only by acts of well-meant kindness, and not by such rascally acts as the unjust steward's were, nor even merely by giving away money*;) they must either make unto themselves friends, by that one last opportunity; or else be left to dig, and beg, and to be ashamed for ever.

* 1 Cor. ch. xiii. ver. 3.

After saying this, our Lord concludes with a general admonition to all, to beware *what* they make the great object of their pursuit in life. For no man can serve two masters: no man can make the mammon (*the mere interests of this world*) the prime objects of his pursuit, and follow them *effectually*, through all the mazes they will undoubtedly lead him into, if he determines at all events to succeed; no man *can* do this, and at the same time attain to that right temper and disposition of mind, and to the habit of such pursuits as can alone make him the servant of God; or prepare him to be so far an object of Divine mercy and favour, through faith in Jesus Christ, as to be sealed, by the fixed and continual guidance and influences of God's Holy Spirit, amongst those who shall at last be called forth from the rest of mankind to take the lead, and to rule, and to accomplish the will of God *hereafter* for ever, through all the aions of existence.

327. Taking the Parable in this light, the whole is uniform, and consistent: and is so far from establishing the monkish doctrine of the great merit of *alms deeds*, and of *good works*; or of the

the power of the Church to free souls from purgatory, in consequence of gifts to its members; (on account of which perverse doctrines alone, I verily believe the *right* interpretation of this Parable has hitherto been rejected;) it is so far from giving countenance to *such* opinions, that it places the advantage of alms deeds on a *very low scale* indeed. And as to giving any power, to any supposed Church, to free souls from any suffering or disadvantage; it only, instead thereof, exhorts to universal good-will: plainly shewing, that we never can tell, in this world, *who* those are *who may be able* to requite us in this blessed manner, though some (if we chance to light upon them) most certainly will do so ten thousand fold.

If any other construction is to be put upon this Parable; and if it is to be supposed to be addressed to our Lord's disciples, and to those who believe on him, and trust in his name; as I confess I do not know *what* can be meant by our Lord's exhorting *his disciples* to make friends of the mammon of unrighteousness, when they really had none of it; so neither can I conceive *what* could be meant by his saying, If *ye* have not been found worthy of

trust (*or faithful*) in that which was another man's (*or in the use of that which is really another's*), who shall give unto you the true riches (or that which shall be really your own)? when indeed our Lord was, at that very time, actually giving those true riches (or that which should really and everlastingly be their own) to those very disciples; and had, in great mercy, both to themselves and to the rest of the world, called *them* forth for that very express purpose, that they might receive that gift.

328. Nor can I conceive where could be the use of saying to them, *Ye cannot serve God and mammon*; when they had really no mammon at all, but had left all to follow him, and to embrace the truth with sincerity, by degrees, as he should be pleased to inform them of it.

This Parable, therefore, I apprehend, was not delivered as meant to be applied to the disciples, nor indeed to any of those who through their preaching should believe effectually on his name; but was designed for the instruction of the world at large, to whom the Gospel in its fullest extent was to be preached, and out of whom some, even by this distant gleam of hope, might be led at
last

last perhaps effectually to lay hold of immortality.

To those who believe, and embrace the truth, the exhortations of the Word of God are not, merely, *that they should make unto themselves friends of the mammon of unrighteousness*, but of a very different kind; *namely, that by patient continuance in well-doing, they should seek for glory, and honour, and immortality**; and should strive to obtain the crown of life, *which the Lord hath promised to them that love him*†; and should wait, *when the chief Shepherd shall appear, to receive a crown of glory that fadeth not away*‡.

Finally, in conclusion, I must just observe, that what has here been advanced cannot fairly be contradicted by any inferences that may be drawn from what is said in the Parable of the Rich Man and Lazarus, in this very same chapter, Luke, ch. xvi. ver. 19. Nor is it at all inconsistent with the description there given, whether we consider that 329.

* Romans, ch. ii. ver. 7. † James, ch. i. ver. 12.

‡ 1 Peter, ch. v. ver. 4. descrip-

description as being only parabolical, or as the description of something real.

For that Parable speaks merely of the *intermediate state* immediately succeeding death, and which takes place between it and the resurrection; and describes nothing concerning the state of things *after* the resurrection; to which alone, on the contrary, the Parable *now* under consideration plainly refers, whatever interpretation be put upon it.

And with regard to that intermediate state although indeed nothing be revealed to us positively in Scripture, yet, from the few intimations that are given, it seems neither unreasonable nor presumptuous to conclude, that some souls are actually in the heavenly paradise, like that of Lazarus; that some are in a state of inactivity, and do sleep, as their bodies do; and that some are in a state and place of suffering, like that of Dives*:

from
Notwithstanding there is ground for believing, consistently with the conclusion formed by Lord King, and with the apprehension of the best informed Christians, from the earliest ages†, that every *human spirit* whatever, except

† King on the Creed, p. 201, 203, 209, 211, 212, 213, 214, 215, 219, 225, 228, 229, 230.

from all of which states the resurrection of 330.
the body will recall them, in their proper
order,

except those of *Enoch* and *Elijah*, have immediately, on their departure out of this world, descended into *ādn*, or *the pit*, as it is elsewhere called; (the apprehension of *which*, much more than the selfish idea of *loss*, was the original cause of putting on signs of mourning;) yet, even if that be the case, there is the strongest reason to conclude, that multitudes of them have been, and are, *soon* recovered from thence, even previous to the resurrection of the body†.

This may be inferred, not only from that divine prophecy, which has been, by the holy Apostle, applied to the Messiah, our Lord Jesus Christ himself § :

Psalms xvi. ver. 10.

Ὅτι ἐν ἁγιασμοῖς τὴν ψυχὴν μου ἀνέστη.

Οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

Thou wilt not leave my spirit in [the place of] hell: neither wilt thou give thine Holy One to see corruption.

But also from that pious wish of the holy Psalmist, as it stands in our version;

Psalms lxix. ver. 16.

Let not the pit shut her mouth upon me!

Or,

† King on the Creed, p. 218, 223. See also Bishop Pearson on the Creed, p. 250.

§ Acts, ch. xiii. ver. 35.

331. order*, previous to their being placed in *such* lots, as the Wisdom, and Justice, and Mercy of God

Or, as it is in the Septuagint,

Μη με καταποτισάτω καταγίς ὕδατος.

Μηδὲ καταπίετω με βυθός.

Μηδὲ συσχεύω ἐν' ἐμὲ φρεὰν τὸ σῶμα αὐτῆς.

Let not the flood of water drown me; neither let the low deep swallow me up; neither let the pit [of the abyss] close its mouth upon me.

And from that Divine prayer of our Lord, just before His suffering; from which all sincere Christians may derive great consolation:

John, ch. xvii. ver. 24.

Πάτερ, ὃς δίδωκας μοι, θέλω ἵνα ὅπου εἰμι ἐγὼ, καί τινες ᾤσιν μετ' ἐμῆς ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκας μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

Father! those whom thou hast given me, I will [I desire] that where I am, they also may be with me; that they may see the glory [my glory] which thou hast given me, because thou hast loved me before the foundation of the world.

There seems, therefore, sufficient reason to conclude; that though all descend into the grave, and into the pit; yet that the lot of the spirits of mankind afterwards, and previous to the resurrection of the body, is to different spirits very different: and that some remain shut up in the pit, in a state of suffering, and fearful expectation;—some are

* 1 Cor. ch. xv. ver. 23.

|| Revelations, ch. ix. ver. 1.

allowed

God shall afterwards appoint, through *Jesus*, the Anointed Lord, and Ruler, and Disposer of All—THE CHRIST, *the Messiah*.

allowed to rest, and to sleep in inactivity;—some go to a place, where they find themselves in a situation affording both peace and comfort; (concerning *which place* we may perhaps form very probable guesses and conclusions, although I name them not here;)—and some even ascend into heaven, to partake of glory with their Lord, and to behold HIS GLORY; *where* they wait till they shall again descend, and come with THE LORD, to the judgement of the whole world.

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